



THE EPI

stles and Gospelles with a brief Pos-
 titl upon the same from after Easter
 till Advent, which is the Sommer
 parte, set forth for the singular
 comoditie of all good chris-
 ten men and namely of
 Prestes and
 Curates.

¶

§

Roma. i.

Evangelium est virtus dei in
 salutem omni credenti

The Gospell is the power of god to
 the saluacion of euery faythfull
 Christian man.

¶ Cum privilegio ad impres-
 mendum solum.





The pface.

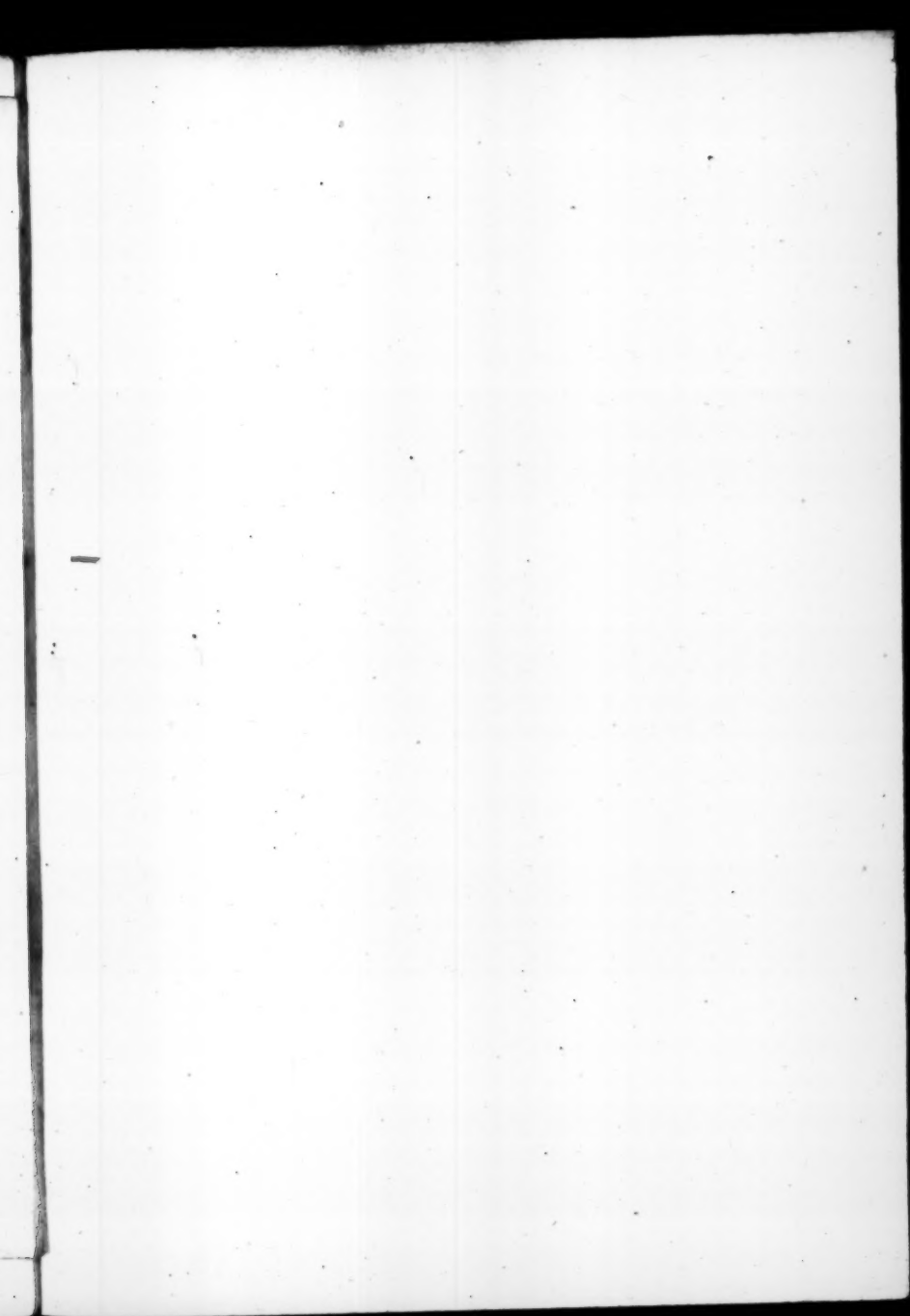
hyuered vnto you, but wyl epyther wrappe it by in a
fayze naphyn or els vnreuerently handle it to the de-
struction and not to the edification of others: be ye
then sure, that not only no mo such benefytes shalbe
bestowed vpon you, but also all that whych ye haue
already, shalbe taken from you & that not vnworthy-
ly. Yea & synally accordyng to our Lordes owne se-
tence ye shalbe caste as seruantes vnprofitable int
bitter darkenes, where shalbe wepyng & gnashyng
of teeth. But there is good hope that ye woll other-
wyse demene your selues, namely nowe syth ye be so
beningly inuited, inioyned, & continually called by or
to execute yourre office in thys behalfe by our hgh
shepherde vnder Christ & supreme heade oure most
gradde soueraigne lord the kinges maiestie whom,
I doubt not, but ye woll gladly obeye, I meane to
fede more often your flocke comytted to your charge
not with rashe, erronouse, heretikal or fabulouse ser-
mons, but with sobye, discret, catholike and Godly in-
structions such as be here described vnto you or bet-
ter ye better ye can deuise. In whych thyng doynge
ye shall vndoubtedly not onely declare yourre selues
obedient to your supreme heade Gods minister, but
also ye shall discharge yourre conscience be-
fore God of the due ministratio where
vnto ye be called. To whome
be gyuen all prayse and
gloze worlde
wythout
ende.
Amen.

Rycharde Tauerner clerke of the Signet to oure so-
ueraigne Lorde the kynge wyssheth to the chris-
ten reader al grace from God aboue and
increase of knowledge in his worde

Foasmuche as (good chris ten reader) at thys pre-
sent tyme accordyng to our Lordes word, the har-
vest is greate and plenteouse, but the labourers are
fewe: I meane as thus, that the people be very desi-
tous & greedy to receyue gods word, yf they had ple-
tie of sobre modeste & sincere teachers; wheras nowe
for skacette of such in some places they be destitute &
scattered a brode euen as shepe lacking feythful she-
perdes: I was instantly requyred, to thintent þ Lord
of the harvest myght by thys meane thrust forth his
labourers in to his harveste, to peruse and recognize
this bryfe possel which was deliuered me of certayne
godly persons for þ purpose & intente, which thinge
to my lytel power and as the shortnes of tyme wolde
serue, I haue done. And such sermons or homilyes
as seemed to want, I haue supplid partely w myne
owne industrie, & partely w the helpe of other sober
men whych be better lernyd then I my selfe. Now, yf
ye & namely you pristes & curates shall vse thys syn-
guler helpe and benyfite, whych is here offered vnto
you, well and to the edificatio of Christes churche, ye
shal gyue occasiō that other fruteful woikes may be
hereafter at the commaundement of the kynges maiestie
or of his most honorable counsell set forth and publi-
shed vnto you. But yf on the contrary part, after the
exemple of þ vnprofitable seruaunt spōke of in þ Gos-
pel, ye wol not fynde in your hartes charitably & ppy-
mently to occupye this talent that here is frankly de-
liuered

Mat
ix.

xi.
Luk.
Mac.
xvi.



The p[re]face of R[ic]harde Ta-
uerner to the reader.



Inasmoche as diuerse and sundry lyght
parsons at thys day contrary to þe mynd
and sentence of the aunciente doctours &
also contrary the expectaciō of moderate
wyfters of this time, do wōderfully wyest
all that they reade into the woꝛste sense in maynte-
naunce of theyꝛ carnall lybertie and dissolute kynde
of lyuinge, therfoze I thynke it very expediente, yea
and (as the case requyret) moze then necessarie, that
fyrth thys Boostille is by me though not made, yet re-
cognized and in diuerse places augmented: bryefly
to admonysh the reader, howe it oughte to be redde
and receyued. Ye shal therfoze vnderstand, that this
woꝛke is set forth to your edificatiō, & not to your de-
structiō. It is I say set forth not þe by þe same ye shuld
maynteyne any exoropouse doctrine cōtrary, eyther
to the kynges maiesties lawes and proclamations,
oz to the determinatiō and sentence of the catholyke
church. Ye shall not lerne here to despise gods lawes
and mans, noꝛ the decent and laudable ceremonyes
and rytes of the churche. Here is taught no lawles
lybertie to do what you luste, but obedience to god &
to hys commaundeementes, obedience to the kynges
maiestie and to hys lawes, obedience to the holsome
tradicions of the churche. The sacrament of the aul-
tare, the sacramente of penaunce wyth the other sa-
cramentes of the church be here not heretically con-
temned but catholykly auauenced. Seyth is here not
so nakedly extolled, but that good woꝛkes also be ne-
cessarily required to be in a christen man. Seyther
yet



48. 4. 18. 69

The preface.

yet the good workes here so magnified, that for the
which ought to be the foundation of the christen re-
ligion is defrauded of her due place. Only this one
thyng I require of you, that ye wol not rashly iuge
of a pece of the matier without the hole circumstance,
but that ye wolle deliberately conferre one place with
an other, & then I doubt not but if any sentence shal
happen to be eyther obscurely oꝛ incircumspectly spo-
ken, yet by the conference of places ye shall perceyue
the true meaninge and sense of the same. Certeynely
as touchyng myne owne opinion in maters concer-
nyng the christen religion, I protest to al the world
that as I submytte my selfe in all thynges to the cō-
sulture and determination of the church, so I thynke it
vnlawful for any man of his own priuate authoritie
either to speake oꝛ wyte against the same. Yet I wol
not denye, but mān infirmitie shal otherwhyles erre.
Hierom, Ambrose, & Augustine were men of excellēt
lernyng & also holines, yet some faultes escaped them
in their wytynges. Yea saynt Austine openly retrac-
ted many thynges. This I dare say w^{ch} saynt Austine,
Erre in my wytyngs I may, but an heretique I can
be none. For beyng ones admonished of my errour,
I wol not obstinately defende the same, but submyt
my selfe to the iugmēt of the church. which I wolde
hartely wishe, that other wold do þ^e same. Then these
diuerse sectes of Anabaptistes, of sacramentaries, &
of other heretiques shulde not thus swarme abroad.
Then shuld þ^e christen church be in moch more quiet
then it is. Then shuld Christes religiō be more truly
kepte, and Christe hym selfe better pleased wth vs.
Whych thyng I beseeche god, byng to pass. Amen.

is ab hinc hinc hinc hinc

The table.

A TABLE OF THE EXHORTACIONES VPON the Epistles and Gospels conteyned in this present parte.

Firste a sermon of the resurrection.

The Epistle on the firste sonday after Easter, called
lowe sonday. The i. epistle of Ioh. the. v. cha. fol. f.

The Gospell on the firste sondaye after Easter, the
xx. chapter of Iohn fol. iij.

The epistle on the seconde sondaye after Easter, the
first epistle of Peter the. ii. chapt. fol. vi.

The gospel on the seconde sondaye after Easter, the
i. chapter of Iohn fol. viij.

The epistle on the thyrde sondaye after Easter, the
first epistle of S. Peter the. ii. chapt fol. x.

The Gospell on the thyrde sonday after Easter, the
xvi. chapter of Iohn fol. xv.

The epistle on the fourthe sonday after Easter, the
first chapter of James fol. xviii.

The Gospell on the fourthe sonday after Easter, the
xvi. chapter of Iohn fol. xxi.

The epistle on the. v. sondaye after Easter, the firste
chapter of saynt James fol. xxvi.

The Gospell on the. v. sonday after Easter, the. xvi.
chapter of Iohn fol. xxviii.

A sermon in the Rogacion weke fol. xxxii.

The Epistle on the Ascension day, the firste chapter
of the actes of the Apostles fol. xxxv.

The Gospell on Ascension daye, the. xvi. chapter of
saynt Marke fol. xxxviii.

The

The table.

The epistle on the sonday after the Ascension daye, the .i. epistle of Peter the .liii. chap.	fol. xlv.
The Gospell on the sonday after the Ascension daye the .xv. chapter of John	fol. xlvii.
The Epistle on whysunday, the seconde chapter of the actes of the Apostles	fol. l.
The Gospell on whysunday, The .xiii. chapter of John	fol. liii.
The epistle on the seconde daye of Pentecoste, the .x. chapter of the actes	fol. lix.
The gospell on the seconde daye of Pentecoste. The thyrde chapi. of Johan	fol. lxi.
The Epistle on the thyrde daye of Pentecost, the .viii. chapter of the actes	fol. lxiii.
The gospell on the thyrde daye of Pentecoste, the .x. chapter of John	fol. lxvi.
The Epistle on the fourthe daye of pentecost, the .ix. chapter of the actes	fol. lxviii.
The gospell on the fourthe daye of pentecost, the .vi. chapter of saynt John	fol. lxx.
The epistle on Trinitie sonday, the fourthe chapter of the Apocalyps	fol. lxx.
The Gospell on Trinitie sonday, the thyrde chapter of Johan	fol. lxxiii.
The Epistle on Corpus Christi day, the first epistle to the Corinthyans, the .xi. chapter	fol. lxxvii.
The gospell on Corpus Christi day, the .vi. chapter of Johan	fol. c. xvi.
The epistle on the first sonday after trinitie sonday the .i. epistle of John the .iii. chap	fol. lxxvi.
The Gospell on the first sonday after Trinitie, the xvi. chapter of Luke	fol. lxxviii.

[Handwritten notes and signatures in the right margin, including a large 'D' and several illegible signatures.]

The table.

The epistle on the seconde sondaye after trinitie, the i. epistle of Iohn the .iii. chapi	fol. lxxxi.
The gospell on the seconde sonday after Trinitie, the viii. chapiter of Luke	fol. lxxxi.
The epistle on the thyrde sondaye after Trinitie, the i. epistle of Peter the .v. chapiter	fol. lxxxi.
The gospell on the thyrde sonday after Trinitie, the xv. chapiter of Luke	fol. lxxxi.
The epistle on the fourthe sonday after trinitie, the viii. chapiter to the Romaynes	fol. xc.
The gospell on the fourth sonday after trinitie, the vi. chapi of Luke	fol. xc.
The epistle on the fyfthe sonday after trinitie, the .i. epistle of saynt Peter the .iii. cha	fol. xc.
The gospell on the fyfth sonday after trinitie, the .v. chapi of Luke	fol. xc.
The Epistle on syxte sondaye after Trinitie, the syxte chapiter to the Romaynes	fol. xc.
The gospell on the syxte sonday after trinitie, the .v. chapiter of Marke	fol. c.
The epistle on the seuenth sondaye after trinitie, the vi. chapiter to the Romaynes	fol. c.
The gospell on the seuenth sonday after trinitie, the viii. chapiter of Marke	fol. c.
The epistle on þ eyngh sonday after trinitie, the .viii. chapiter to the Romaynes	fol. c.
The Gospell on the eyngh sondaye after trinitie, the vii. chapiter of Marke	fol. c.
The epistle on the .ix. sondaye after trinitie, the .ix. epistle to the coun. the .i. chap	fol. c.
The gospell on the .ix. sonday after trinitie, the .xvi. chapiter of Luke	fol. c.

The table.

The epistle on the .x. sondaye after trinitie, the .xviii. epistle to the Cozin. the .xvi. chap	fol. cxxviii.
The Gospell on the .x. sondaye after trinitie, the .xix. chapter of Luke	fol. cxxx.
The epistle on the .xi. sonday after trinitie, the .xix. epistle to the Cozin the .xvi. chap	fol. cxxxii.
The gospell on the .xi. sondaye after trinitie, the .viii. chapter of Luke	fol. cxxxiiii.
The epistle on the .xii. soday after trinitie, the second epistle to the Cozin. the .iii. chap	fol. cxxxv.
The gospell on .xii. sonday after trinitie, the seventh chapter of Marke	fol. cxxxix.
The epistle on the .xiii. sondaye after trinitie, the .iii. chapter to the Galathians	fol. cxlii.
The gospell on the .xiii. sondaye after trinitie, the .x. chapter of Luke	fol. cxliii.
The epistle on the .xiiii. sondaye after trinitie, the .vi. chapter to the Galattians	fol. cxlviii.
The gospel on the .xiiii. sonday after trinitie, the .xvii. chapter of Luke	fol. cl.
The epistle on the .xv. sonday after trinitie, the .vi. chapter to the Galathians	fol. cli.
The gospell on the .xv. sonday after trinitie, the .xvii. chapter of Matheu	fol. cliii.
The epistle on the .xvi. sondaye after trinitie, the .iii. chapter to the Ephesians	fol. clvi.
The gospell on the .xvi. sonday after trinitie, the .xvii. chapter of Luke	fol. clviii.
The epistle on the .xvii. sonday after trinitie, the .iii. chapter to the Ephesians	fol. clx.
The gospel on the .xvii. sonday after trinitie, the .xviii. chapter of Luke	fol. clx.

The Table.

The epistle on the .xviii. sondaye after trinitie, the .i.
epistle to the Corin. the .i. cha. fol. clxxi.
The gospell on the .xviii. Sondaye after trinitie, the
xviii. chapter of Matheu fol. clxxii.
The epistle on the .xix. sondaye after trinitie, the .iii.
chapter to the Ephesians fol. clxxv.
The gospell on the .xix. sondaye after trinitie, the .ix.
chapter of Matheu fol. clxxvi.
The epistle on the .xx. sonday after trinitie, the .v. the
chapter to the Ephesians fol. clxxviii.
The gospell on the .xx. sondaye after trinitie, the .xvii.
chapter of Matheu fol. clxxix.
The epistle on the .xxi. sondaye after trinitie, the .vi.
chapter to the Ephesians fol. clxxx.
The gospell on the .xxi. sonday after trinitie, the .iiii.
chapter of John fol. clxxxii.
The epistle on the .xxii. sonday after trinitie, the .viii.
chapter to the Philippians fol. clxxxiii.
The gospel on the .xxii. sonday after trinitie, the .xviii.
chapter of Matheu fol. clxxxvi.
The epistle on the .xxiii. sonday after trinitie, the .ii.
chapter to the Philippians fol. clxxxvii.
The gospell on the .xxiii. sonday after trinitie, the .xxii.
chapter of Matheu fol. clxxxviii.
The epistle on the .xxiiii. sondaye after trinitie, the .i.
chapter to the Colossians fol. clxxxix.
The gospel on the .xxiiii. sonday after trinitie, the .v.
chapter of Matheu fol. clxxxi.
The epistle on the .xxv. sonday after trinitie, the .xxviii.
chapter of Jeremias fol. clxxxiii.
The gospell on the .xxv. sonday after trinitie, the .vi.
chapter of John fol. clxxxv

**POSTILLES OR
HOMILIES VPON THE EPIST
LES AND GOSPELS FROM ESTER
vntyll TRINITIE sondape, wpth certayne other
frutefull and godly SERMONS drawen
forth by dyuerse lerned men for the syn-
gular edification and commoditie
of al good CHRISTEN
parsons and in especi-
all of prestes and
CYRATES.**



**Cum priuilegio ad impre-
mendum solum.**

ANNO. M. D. XL.

In the 30: yere of Henry 8th.

John 1200 1237

THE COPY OF THE KYNGES
graciouse priuilege.

HENRY the eight by the grace of god kynge
of Englande and of Fraunce, defendour of the
fayth, Lorde of Ireland, and in earth supreme head
immediatly vnder Christe of the church of Englād
To all prynters of bokes wythin thys oure Realme
and to all other our officers, ministers and subiecs-
tes, these our letters hearyng or seyng: Gretyng.
We let you wit, that of our grace especial we haue
gyuen priuilege vnto our welbeloued subiecte Ri-
charde Bankes, that no maner person wythin thys
our Realme, shal prynte any maner of bokes, what
so euer our sayd subiecte shall prynte fyrste wyth-
in the space of seuen yeares next ensuyng the prin-
tyng of euery suche boke so by hym prynted, vp-
on payne of forfetyng the same. Wherefore we
wolland cōmaunde you, that ye nor none of you
do presume to prynte any of the sayde bokes du-
ryng the tyme aforesayd, as ye tender oure plea-
sure, and woll auoyde the contrarie.

1540:

In the 30: yere of Henry 8th.

A SERMON OF THE RESVRRECTION.

CHRISTVS tradit⁹ fuit ppter peccata nostra
& resurrexit propter iustificationem
nostri. Roma. iij.

¶ Christ was deliuered for our synnes, and rose
agayne for the iustification of vs. Rom. iij.

Wherfore the greatnes or excellency of any
matter hath styed by youre myndes to
geue diligent eare at any tyme (good chri
sten people welbeloued in our Lorde and
Sauour Christe) I doubt not, but that
I shall haue you now moost diligent and redy hea
rers of that matter whiche I haue at this tyme to
open vnto you. For I am come to declare that great
and moost comfortable article of our fayth, the resur
rection of our Lorde Iesus. So great is this arti
cle, and of so great weyght and importaunce, that it
was thought worthy to kepe our said Sauour styl
on earth after he was risen from death to lyfe, to the
confirmation thereof in the hartes of his disciples.
So that as Luke testifieth in the fyfte chapter of
the actes, he was conuersant wyth his disciples by
the space of fourty dayes continually together to en
strutte them the truth thereof, befoze he wold ascende
by to his father in heauen to receyue the glorie of
his conquest and victorie. So comfortable is this
article to our consciences that it is the locke and keye
of all

A sermon of the Resurrection.

of all our sayth. **¶** If it were not true (sayeth S. Paule)
 that Christe arose agayne: oure preacheinge were in
 1. cor. xv. vayne, your sayth were but boyde, ye were yet in the
 daunger of your synnes. **¶** If Christe be not risen a-
 gayne, sayeth the Apostle, than ate they viterly per-
 shed that be entred thereby hope in Christ, than are we
 moost myserable of al mē yf we haue our hope fixed
 in Christ, yf he were vnder the power of death not re-
 stoied to blesse agayne. But now is he risen agayne
 fro death, sayth he, to be y first frutes of them that
 be aslepe, to rayse them to everlastynge lyfe agayne.
 Yea & yf it were not true, that Christe is risen againe:
 than were it neyther true, that he is ascended vnto
 heauen, nor y he sent downe the holy goost, nor that
 he sitteth on the ryght hande of the father, hauinge
 the rule of heauen and earth, reppnyng as the pro-
 phete sayeth from see to see, nor that he shulde after
 this worlde be a iudge of lyuynge & deade: to geue
 rewardes to the good, and iudgement to the euell.
 That these thynges therfore of oure sayth shulde all
 hang together in stedfast confirmation: it pleased
 our sauiours not straght way to wythdraw hymself
 from the tompozall syght of hys disciples, but chose
 out forty daies, wherin he wold declare vnto them
 by manysolde and moost stronge argumentes and
 tokens that he had conquered death and was truly
 risen agayne to lyfe. He began (sayeth Luke) at Mo-
 ses and all the prophetes, and byd expoune them the
 propheties that were wyrtten in al the scriptures of
 hym, to confirme the truth of his resurrection longe
 before spoken of, whych he herefyed in dede, as it is
 declared manifestly by hys ofte appearaunce to son

A sermon of the Resurrection.

by persons, at sondry tymes. First he sente hys an- Math.
gels to the sepulchre, whych dyd shewe to certayne wo xxvij.
men, that the stone of the graue was remoued from
the doze therof, and shewed them the empty graue sa-
uyng that the burfall lynnen remayned therein, and
of these signes were these women fully instructed &
he was tylen agayne and so dyd they testifie it ope- Ioh.xx.
lye. After this Iesus hymselfe appeared to Mary
Magdalene, and after that to other certayne wo-
men; straight afterwarde he appeared to Peter:
than to the two disciples whych were goynge to E- i.cor.xv
mans. He appered to the disciples also as they were lu.xxiiij
gathered together for feare of the Iwes the dozes
thut. At an other tyme he was sene at the set of Cy- Ioh.xxi
berias of Peter and Thomas and other disciples i.cor.xv
whan they were tolynge. He was sene of more tha
foure hundred brethren in the mount of galile, where
Iesus appoynted them by hys angel whan he said:
Beholde he shal go before you into Galile; there shal
ye se hym, as he hath said vnto you. After this he ap- Actu. i.
peared vnto James, and last of all he was byshewe
sene of al the Apostles, at such tyme, as he was take
by into heauen. Thus at sondry tymes he shewed
hymselfe after he was tylen agayne, to confirme this
act, and in these revelations somtyme he shewed
them hys handes, hys fote, and hys spere, and had
them touch hym, that they shoulde not take hym for a
ghost or a sperte. Somtyme he also dyd eate with
them, but euer he was talkynge with them of the
kingdome of God, to confirme the truth of hys re-
surrection. For then he opened their vnderstandyng
to perceyue the scriptures, & sayd vnto them: Thus
it is

A sermon of the Resurrection.

It is wyrtten, and thus it behoued Christ to suffer, &
lu. xxiiiij to ryse from death the thyrde dape, and to haue prea-
ched openly in hys name penauance and remission of
synnes to all the nations of the worlde. Ye see, good
chrysten people, howe necessarie thys artycle of oure
fayth is: seynge it was proued of Christ hymselfe by
such euident reasons and tokens by so longe tyme &
space. Now therfore as our sauour was diligēt for
oure cōforte and instruction to testifie it, so let vs be
as ready in oure beleue to receyue it to our comforte
and instruction. As he dyed not for hymselfe, nomore
dyd he ryse agayne for hymselfe. He was dead, sayth
saint Paule, for our synnes and rose agayne for our
iustification. O moost comfortable worde euermore
to be borne in remembraunce. He dyed, sayeth he, to
put away synne, he rose agayne to endewe vs wyth
ryghtuousnes. Hys death toke awaye synne & ma-
lediction, hys death was the ransome of them both
Hys death destroyed death and ouercame the de-
uill whych had the power of death in his subiectio.
Hys death destroyed hell wyth all the damnation
therof. Thus is death swallowed vp by Christes vic-
tory: thus is hel spoyled for euer. If any mā doute
l. cor. xv of thys victorie: let Christes glorioys resurrection
declare hym the thynge. If death coulde not kepe
Christ vnder his domynion but that he arose againe:
it is manifest that hys power was ouercome. If
death be conquered: than must it folowe, & synne, wher
fore death was appoynted as the wages: must be al-
so destroyed. If death and synne be banished away,
then is the deuils tyrannye resisted whiche had the
power of death and was the authoꝝ of synne and the
ruler

A sermon of the Resurrection.

ruler of hell. **¶** If Chyſte had the victory of them all
 by the power of hys death, and openly proued it by
 hys valiant resurrection, as it was not possible for
 hys great myght to be subdued of them, & than thys
 true that Chyſte dyed for oure synnes and rose a-
 gayne for our iustification: why may not we that be
 hys members by true faith crye and boldly saye
 with the prophete **O** see & the Apostle Paule, where i. cor. xv
 is thy darte **O** death: where is thy victory **O** hell:
 Thanks be vnto God, saye they, whych hath gi-
 uen vs the victory by our Lord Chyſt Iesus. Thys
 myghty conquest of hys resurrection was not only
 signified afore by diuerſe figures of the olde testa-
 ment, as by Sampson, whan he ſlew the Lyon, out Iu. xiiij.
 of whose mouth, came out ſweetnes and honny, and as
 Dauid bare his figure, whan he deliuered ſlambe
 out of the Lyons mouth, and whan he ouercame, & i. Reg. xvij.
 ſlew the great giant Goliath, and as whan Jonas
 was ſwallowed by of the whales mouth and caſt by
 agayne on londe to lyue: but was alſo moſt clerely
 prophesied by the prophetes of the olde testament, &
 in the newe alſo confirmed by the Apostles. He hath Ion. ij.
 ſpoiled (ſayeth ſaint Paule) rule and power and all
 the dominion of our ſpirituall enemies. He hath Col. ij.
 made a ſhewe of them openly and hath triumphed
 ouer them in hys owne perſon. Thys is the myghty
 power of the Lorde, whome we beleue on. By hys
 death hath he wrought thys victory for vs, and by
 hys resurrection haſte he purchaſed euerlaſtinge
 lyfe & rightuouſnes for vs. It had not ben ynough
 to be deliuered by hys death from synne: excepte by
 hys resurrection, we had ben endowed with rightu-
 ouſnes

A sermon of the Resurrection.

ousnes. And it shulde not auayle vs to be deliuered
from death, except he had rysen agayne, to open for
vs the gates of heuen to enter into lyfe euerlastinge
And therfore saynt Peter thanketh God the father
of our Lorde Iesus Christ for hys abundant mercie
because he hath begotte vs (sayeth he) into a ly-
uely hope by the resurrection of Iesus Christe from
death, to enioyne an inheritance vniuersall that shal
neuer perishe, whiche is reserved in heauen for them
that be kepte by the power of God the same sayth.

Thus hath hys resurrection wrought for vs lyfe &
ryghtuousnes. He passed thorow death and hell to
put vs in good hope, that by hys strength we shall
do the same. He payde the ransome of synne, that it
shulde not be layde to our charge. He destroyed the
deuell and all hys tyranny and openlie triumphed
ouer hym, and toke away from hym all hys capti-
ues, & hath rased & set them wth hymselfe amonst

ges the heauenly cytelles aboue. He dyed to destroy
the rule of the deuell in vs and rose agayne to sende
downe his holy spirite to rule in our hartes, to endow
vs wth pfecte ryghtuousnes. Thus is it true that
Dauid songe. Veritas de terra orta est, & iustitia de

caelo pspexit. The truth of goddes promise is in
earth to man declared, & from the earth is the euerla-

sting becomme goddes sonne ryson to lyfene the true
ryghtuousnes of the holy ghost lookinge out of hea-
uen & is in moost lyberall larges deuo upon all the
worlde. Thus is glorie and prayse reboundinge by
warde to god aboue for hys mercie and truthes thus
is peace come downe fro heuē to me of good & faith-

full hartes. Thus is mercie and veritie as Dauid
sayeth

1. Pet. i.

1. Pet. i.

1. Pet. i.

1. Pet. i.

1. Pet. i.

Eph. ii.

Psal. lxxxiij.

Psal. lxxxiij.

Eph. iij.

Capit.

na duxit

captiuitatem.

Luce. ii.

A sermon of the Resurrection.

meet together, thus is peace and righteou-
 nes, embrace and kysse themselves together.
 If thou doubt of so great felicitie that is wrought
 for the man, say to thy mynd, that therfore haile
 thou receyued into thine owne possession, the euerla-
 stinge heritie our Sauour Iesus Christe in forme
 of breade to confirme to thy conscience the truth of
 all this matter. Thou hast receyued hym, as in true
 fayth and repentance of harte thou hast receyued
 hym, as in purpose of amendement thou hast recey-
 ued hym for an euerlastinge gage and pledge of thy
 saluation. Thou hast receyued hys body: which was
 ouer broken and hys blood shed for the remission of
 thy synne, thou hast receyued hys body, to haue with
 in the the father, the sonne, & the holy ghost to dwell
 with the, to endowe the with grace, to strength the
 agaynst thy enemies, and to comfort the with thy
 presence. Thou hast receyued hys body to endowe
 the with euerlastyng righteousnes, to assure the of
 euerlastyng blyss and lyfe of thy soule. For by
 Christe by true fayth arte thou quickened agayne
 (sayeth saynt Paule) from death of synne to lyfe of
 grace, and in hope translated fro to poyall and euer-
 lastyng death, to the euerlastyng lyfe of glory in
 heauen: where nowe thy conuersation shoulde be and
 thy harte and delyre set. Doubte not of the truth of
 this matter, how great & excellent so euer these thynges
 be. It becommeth god to do no lytle deedes: how
 impossible so euer they seeme to the praye to god that
 thou mayest haue fayth to perceyue this great po-
 wer of Christes resurrection, & by fayth thou mayest
 certainly beleue nothing to be impossible with god.

Psalm.
 lxxxiiiij.
 Miseris-
 cordia
 et veris-
 tas obui-
 auerunt
 sibi. &c.

Eph. iijj

A sermon of the resurrection.

Lu. xviij. Only bringe thou sayth to Christes holy worde and
sacrament, let thy repentance lyke thy faith, let thy
purpose of amendement and obedience be thy harte
to gods lawe hereafter, declare thy true beleue. En-
deuoure thy selfe to save wryth saynte Paule from
Phil. iij. henceforth: our conuersation is in heauen, fro whence
we loke for a sauioure euen the Lorde Jesus Christ
whych shall change our lyfe bodies that they may
be fashioned lyke to his glorious bodye. Whiche he
shal do by the same power, wherby he cole fro death
and wherby he shal be able to subdue al thynges vnto
himselfe. Thus good christen people, forasmuche
as ye haue heard these so great and excellent benefi-
tes of Christes myghty and glorious resurrection
knowe that he hath ransomed synne, overcome the
deuyll, death, and hell, and hath victoriously obte-
yned the better bande of them all, to make vs free and
saue from them, and knowynge that we be by this
benefyte of his resurrection reuen wryth hym by ouer-
lyft to lyfe euerylastynge, beyng in full suretie of
oure hope, that we shall haue oure bodies lyke wyse
reuen agayn from death, to haue them glorified in
immortalite and ioyned to his gloryoule body, ha-
uynge in the meane whyle his holpe sperte wrythin
our hartes as a seale and pledge of our euerylastynge
inheritaunce, by whose assistance we be replenished
wryth all ryghteousnes: by whose power, we shall be
able to subdue al our euyl affections & pte agaynst
the pleasure of God. These thynges I haue well co-
sidered, let vs nowe in the reste of oure lyfe declare
our faith & we haue to this moost factefull article,
by conformynge vs therunto, in reuynge dayly from
synne

A sermon of the resurrection.

synne to ryghtousnes and holynes of Iose. For what
 shall it auayle vs (sayeth S. Peter) to be escaped and if. pet. ij
 deliuered from all fylthynes of the worlde thorough
 the knowlege of the Lorde & Sauour Iesus Christe
 if we be entangled agayne therewith & be ouercome
 agayne. It had bene better (sayeth he) neuer to haue
 knowne the waye of ryghtousnes, than after it is
 knowen and receyued, to come backwarde agayne
 from the holy commaundemente of God gyuen unto
 vs. For so shall the pener be haue place in vs, wher
 it is sayd: A dogge is returned to his vomite agayne
 and the swine that was washed, to her wallowynge
 in the myre agayne. What a shame wete it for vs,
 beinge thus so clerely and fullye washed from oure
 synne, to retorne to the fylthynes therof agayne.
 What a follye were it thus endowen with ryghtous-
 nys, to lose it agayne: What madness were it to lose
 the subertaynce that we be nowe let in for the vyle
 and transytory pleasure of synne. And what an un-
 kyndnes shulde it be, where our Sauour Christ of
 his mercy is come to vs to dwell wythin vs as our
 gesse, to buye hym from vs, and to expell hym vio-
 lentlye out of our soules, & in steede of hym (in whom
 is all grace and vertue) to receyue the dygynouse
 spirite of the deuyll, the autho: of all naughtynes and
 myschefe. How can we fynde in our hartes to shewe
 such extreme unkyndnes to Christ: which hath now
 so gently called vs to mercy, & offered hymselfe vn-
 to vs, and he nowe gyttered wythin vs. Psea howe
 dare we be to holde so renounce the presence of f
 ther, the sonne, and the holy goost nowe receyued in
 this holy sacrament (for where one is there is God

A Sermon of the Resurrection.

al hole in maiestie together wth al his power wth doo a
 goodnes) & feare not I save the daunger & perill of so
 traytorous a defiance: Good christe brethre & sisters
 aduise your selfe, cōsider y^e dignitie y^e ye be now set
 in. Let not sōly lose the thyngs y^e grace hath so preti-
 ously offered and purchased. Let not wylfulnes and
 blyndnes put out so great lyght that is now shewed
 vnto you. Only take good hartes vnto you and put
 vpon you all the armour of God, that ye may stāde
 agaynst your enemyes whych wolde agayne subdue
 you and bringe you into theyr thraldome. Remēber
 ye be bought from your vayne conuersation & your
 freedom purchased neyther wth golde nor syluer,
 but wth the price of y^e precious blood of that most
 innocent lambe Iesus Christ, whych was ordeyned
 to this same purpose before the worlde was made,
 but was so declared in the later tyme of grace, for
 your sakes, whych by hym haue your fayth in God,
 who hath rayled hym from death & hath gyuen hym
 gloire that you shulde haue your fayth and hope to
 ward god. Therefore as ye haue hitherto folowed y^e
 vayne lustes of your myndes and so displeased god
 to the daunger of your soules, now lyke obedient chyl-
 dren, thus purtyed by saythe, geue y^e due selues to
 walke that waye whych god moueth you to, that ye
 maye receyue the ende of your fayth the saluation of
 your soules. And as ye haue gyuen your bodies to
 vnyghtuousnes, to synne after synne, nowe geue
 your selfe to ryghtuousnes: to be sanctified therin
 If ye deelyte in this acticle of your saythe that
 Christ is risen agayne from death to lyfe: So fo-
 low you the exemple of hys resurrection, as S. Paul
 exhorteth

Ephe. vi

i. pet. i.

i. pet. i.

Rom. vi

A sermon of the Resurrection.

exhorteth vs sayng: As we be buryed with Christ by Rom. vi
our baptisme into death, so let vs dayly dye to sinne
mortifyng and kyllng the euell despyes and mo-
tions therof. And as Christ was raised vp fro death
by the glory of the father: so let vs ryse to a new lyfe
& walke continually therein, that we may lyke wyse as
natural chyldren lyue a conuersacion to moue men to
glozifie our father whych is in heuen. ¶ If we then be Math. v
rysen in Christe by oure fayth to the hope of euerla-
stynge lyfe: so let vs ryse also wyth Christ after hys
exemple to a new lyfe, & leue our olde. We shal then
be truly rylen, if we seke for thynges that be heuen- Col. iij
ly. if we haue our affection vpon thynges þat be aboue
and not on thynges that be on erth. ¶ If ye desyre to
know, what these erthly thynges be, whych ye shuld
put of, and what be the heuenly thynges aboue, that
ye shulde seke and ensue, s. Paule in þe epistle to the
Collossians declareth, whan he exhorteth vs thus :
Mortifie your erthly members and olde affections of
synne, as fornication, vnclennes, vnnaturall lust, e-
uell concupiscence and couetousnes whyche is wo-
rshippynge of ydols for whych thynges the wrath of
God is wont to fall on the chyldren of vbeleue. In
whyche thynges ones ye walked, whan ye lyued in
them, but now put ye also awaye from you, wythe
fearnes, maliciounes, cursed speakynge, sylthye
speakynge out of your mouthes. Aye not one to an
other that the olde man wyth hys workes be put of
and the newe put on. These be the earthly thynges
whych saynt Paule moueth you to caste from you &
to pluche your hartes from. For in folowynge these,
ye declare your selues earthly and worldly. These
be

A sermon of the Resurrection

be the frutes of the earthly Adam. These shulde ye
 dayly byll by good diligence in withstandynge the
 desyres of them, that ye myghte clye to ryghteous-
 nes. Let your affection from henceforth be set on he-
 uenly thynges. Hue and ferch for mercy, kyndnes,
 mekenes, paciens, forbearynge one another, and for
 groupynge one another. Yf any man haue quarrell to
 another, euen as Christ forgave you, euen so do ye.
 Yf these and such other heuenly vertues ye ensue in
 the residue of your lyfe, ye shall thewe playnly, that
 ye be ryfen with Christ, and that ye be the heauenly
 Iaco. i. chyldren of yourre father in heauen, fro whom as fro
 the gyuer comyneth these graces & gyftes. Ye shall
 proue by this maner that your satisfaction is in he-
 phil. iij. uen where your hope is, and not on earth, folowynge
 the beastly appetites of the flesh. Ye must consyde-
 rar ye be therfore clenched & benewed that ye shulde
 Luc. i. from henceforth serue God in holynes & ryghteous-
 nes all the dayes of your lyues: that ye maye raygue
 with hym in euerclastynge lyfe. Yf ye refuse so great
 grace whereto ye be called, what other thyngs do ye,
 then heape your damnation more and more, and so
 promote God to cast his displeasure vnto you and
 to reuenge this wrochage of his holy sacramentes
 in so great abusynge of them. Applye your selfe good
 freedes to hyme in Christ, that Christ maye styll lyue in
 Ioh. v. you: whose fauour and assistance ye haue, that haue
 ye euerclastynge lyfe. Alas how manye more than can no
 thyng saye vnto you. What locust is hitherto done
 and cometh. Christ ye haue offered you pardon
 and clerly receyued you to his fauour agayne: as
 full suetye wherof ye haue hym nowe in habytynge
 and

A sermon of the Resurrection.

and dwellynge wythin you. Only shewe you your
 selfe thankfull in your lyues, cōpounde wyth your
 selfe to refuse and auoyde al such thynges in your
 conuersations that shuld offende bys eyes of mercy
 Endenoure your selfe that waye to ryse by agayne,
 whych waye ye fell into the well & pyt of synne. Ye
 by your tonge ye haue offended, now therby ryse a-
 gayne and glorifie God therwyth. Accustome it to
 laude and praysse the name of God, as ye haue ther-
 wyth dishonoured it, and as ye haue hurte the name
 of your neyghboure or otherwys hyndered him, now
 entende to restore hym agayne, for wythout restituci-
 on God accepteth not your shryft nor yet your repen-
 tance. It is not ynough to forsake euell except ye
 set your corage to do good. By what occasiō so euer
 ye haue offended, tourne now the occasion to the ho-
 nouringe of God & prosptynge of your neyghbour.
 Truth it is that synne is stronge and affectionis
 vncleane, harbe to subdue & resyst our nature so corrupte
 & leuened wth the soure bitterness of the popson which
 we receyued by the inheritaunce of our olde father A-
 dam, but yet take good corage sayeth our Sauour
 Christ: for I haue ouercommed the world & al other
 enemyes for you. Synne shall not haue power ouer
 you, for ye be now vnder grace sayeth saynt Paule.
 Though your power be weake, yet Christ is risen a-
 gayne to strength you in your hatel, bys holy spirite
 shall helpe your infirmities. In trust of bys confi-
 dence take you in hande to purge thys olde leuen of
 synne that corrupteth & soureth the swetnes of your
 lyfe befoze God, that ye maye be as newe and freshe
 dowe boode of all soure leuen of wyckednes: so shall

Col. iij.

Psalm.
xxxvi.

Mar. vi

Rom. vi

Ro. viij

1. cor. v

A sermon of the Resurrection.

pe shew your self to be swete bzed to god to haue his
delyte in you. I say hyl & offer you by the worldly &
erthly affectiōs of your bodyes, for Christ our Ester
lambe is offered by for vs, to flee the power of synne,
to deliuer vs from the daunger therof and to geue
vs exemple to dye to synne in our lyfe. As the Iues
dyd eate theyr Ester lābe & kept theyr fest in remem-
braunce of theyr deliuerance out of Egypt: Eue so let
vs kepe our Ester feast in þ thankfull remembraunce
of Christes benefytes whych he hath purchased for
vs by hys resurrectiō & passyng to hys father: wher
by we be deliuered from þ captiuitie & thraldome of
al our enemyes. Let vs in like maner passe ouer the
affectiōs of our olde conuersacion to be deliuered
Exo. xij from þ bondage therof to ryse w Christ. The Iues
kept theyr feast in absteynyng from leuened breade
by the space of. viij. dayes: let vs christen folke kepe
our holy day in a spiritual maner þ is in absteynyng
not from material leuened bread, but from the olde
leuen of synne the leuen of maliciouſnes & wycked-
nes. Let vs cast fro vs þ leuen of corrupt doctrine þ
wyl infect our soules. Let vs kepe oure feast þ hole
terme of our lyfe w eatyng the bzed of purenes of
godly lyfe, & truth of Christes doctrine. Thus shall
we declare þ Christes gyftes & graces haue theyr ef-
fect in vs & that we haue þ right beleue & knowlege
of his holy resurrection, wherunto yf we applpe our
sayth to þ vertue therof, & in our lyfe cōforme vs to
the exemple & signification ment therby, we shalbe
suer to ryse hereafter to everlastyng gloyre by the
goodnes and merty of our Lorde Iesus Christe, to
whome wth the father and the holy goost. &c.

On the fyrst sondaye after Ester. Fol. i.

The Epistle on the fyrste sondaye after Ester daye,
called lowe sondaye. The fyrst Epistle
of Iohn, and the .v. Chapter.

Thargument of thys Epistle.

Of the excellency of fapth and how it ouercō-
meth the worlde.

Most dere beloved brethren, al that is borne of
God ouereōmeth the worlde. And this is the
victory that ouercōmeth the world, euē our faith.
who is it that ouercommeth the worlde: but he, cor. x.
whyche beleueth, that Iesus is the sonne of God.
Thys Iesus Christe is he that came by water and
bloud, not by water onely: but by water & bloud.
And it is the spirite that beareth wytnesse, because
the spirite is truth. (for there are thre whiche beare
recorde in heauen, the father, the worde, and holy goste.
And these thre are one.) And there are thre whyche
beare record (in earth) the spirite water and bloud:
and these thre are one. Yf we receaue the wytnes of
men, the wytnes of God is greater. For thys is the
wytnes of God (that is greater) whyche he testifyed
of hys sonne. He that beleueth on the sonne of god
hath the wytnes in hymselfe.

An exhortation vpon thys Epistel.

Oure Epistle taken out of the first epistle catho-
lyke of saint Iohn good christen brethern doth
shewe vnto vs that we haue a generation from god
which is that which proceedeth of faith, & this ouer-
cometh

On the fyrst sondaye after Ester.

commyth the worlde that is to saie the concupiscences of synnes, which be pryde, couetous, and lecherpe.

Assuredly my frendes ther is I trust noman amonges vs but knoweth that of nature we be al born in synnes, in vntightuousnes, in vetter ignorance of al ghostly and spiritual thinges. And therfoze

The word Austine wryteth on this wise. Beholde my brethren
des of S. beholde the generation of mankynde from the first
Austine. death of that first man. For synne from the first man

hath entred into this world and by synne hath death entred and so hath passed thorough all men as tenneth thapostle. But marke (sayth saynte Austine)

Pertran
sist.

this worde passed through. Synne is cūne throught vpon all the offsprynge of Adam, and for this cause is the new borne chyld gilty of eternal damnation, he hath not yet done syn, but he hath caught synne. For surely that fyrst synne of our foreparentes dyd not styll remayne in the headsprynge, but it passed through into the offsprynge not into hym and hym but into al men. The fyrst synner the fyrst trasgrefour begat synners subiecte to death. Than came the

Baviour of a bingue to heale & saue them, he came to the, but not the waye that thou camest. For he proceded not of the concupiscence of the male and female, he came not of that honde of concupiscence. Because therfoze he came to the not by y waye that thou camest: therfoze he deliuered the. But where dyd he fynde the? He founde the solde vnder synne, lyenge in the death of the fyrst man drawynge by the synne of the fyrst mā beynge gilty and hauynge condemnation yet thou couldest discern good and euell asunder. Hetherto I haue reherled vnto you
the.

On the fyrst sonday after Ester. Fol.ij.

the wordes of saynt Austyne. Wherfore to retourne
to my purpose: forasmuch as we be borne in synne
whych byngeth wyth it ignorance, blyndnes, and
infidelitie, therfore we can not challenge thys to our
owne potet and vertue that we beleue Iesus to be
Christ, but for the beleynge herof we haue nede to
be borne agayne and to be renowed throughe the ho-
ly goost and by þe worde of God to thintent we may
purely vnderstande the thynges that be of God and
that we maye by saythe take holde of the promyses
of Christ and so finally wyth sure confidence deter-
mine wyth our selues that Iesus is Christ, that is
to saye, the annointed kynge and Sauoure of the
worlde. For no doubt befoze we be thus borne a-
gayne, we be all but Nicodemus, that is to saye, we
maye well beleue that Christ came as a greete may-
ster from God and that nomā coulde do the sygies
and myracles that he dyd. But thys is but an histo-
rial sayth, and they that haue it do as yet walke out
of the kyngdom of heuen wyth Nicodemus, to whō
Christ answereth. Verely, verely, I saye vnto the,
onles a mā be borne agayne from aboue he can not
se the kyngdome of God, whych selfe thyng the ho-
ly apostle saynte Ihon doth in thys place declare in
other termes saynig: he can not beleue Iesus to be
Christe. For he that beleueth not thys, can not se the
kyngdome of god. To beleue þe Iesus is Christe, is
surely to determine and conclude wyth thy self that
Iesus is fyrste to the a Sauour: and secōdly, that
he is a kynge anointed w the oyle of gladnes, per-
petually to rule, to pferue, & to defend the so saued
by hym, And here saynt Ihons entent and purpose

Ioh. iij.

Before
we be
newe
borne a
gayn by
spirite
we be al
Nicode
mes.

Ioh. iij.

i. Ioh. v.

what it
is to be
leuer that
Iesus is
Christ.

A. ii. is to

On the fyrst sonday after Ester.

A difference of
faythes.

is to declare vnto vs a difference betwene the histo-
riall faythe concerninge Christe (whyche the deuill
also hath, and so all hypocrites) and betwene þe true
and sayninge fayth whych beleueth that Christ doth
both saue vs and also taketh a continuall charge &
regard of our saluation. To thys fayth we be borne
agayne when through the holy goost we be raised
by the worde to the knowlege of Gods will, to thin-
tent we maye vnderstande that Iesus is Christe, I
meane, that he is such one in whome is reposed all
grace, helth, defense, and sauegarde agaynste synne,
death, Satay, the worlde and so forth. This he that
beleueth, is sayd to be borne of god, as though saint
Ihon shulde say: To beleue þe Iesus is Christ is not
a worke of humane power & strength, but it is suche
a worke wherunto is requyred the power of God &
an heauenly renewyng or regeneration wherby the
holy goost transformeth vs into newe creatures.
And what is this faith whiche is so myghty? It is
(as I haue sayde) the same that maketh vs beleue
that Iesus is the sonne of god that was baptysed
(which thinge is to becomen by water) that suffered
death and passion for the redemption of men (which
is to be comen by bloude) That Iesus Christ is ve-
rite (for the holy ghost doth witnesse it) that is to say
both trewe god and trewe man. And that he is trewe
god, thre thinges doth witnesse it in heuē, the father
the sonne (which is him selfe) and the holy ghost, and
these thre be one selfe witnesse. And that he is trewe
man, thre thinges doth witnesse it in erth, the spirite
which he hath bequethed into the handes of his fa-
ther at his death, the water with which he was bap-
tised

Borne
of God.

On the fyfthe sondaye after Ester. fol. iij.

tised, and the bloude which he hath shed with water when his spote was preyed after that he was deade. And these thre thinges be one selfe witnesse. And if we receyue the witnesse of menne, why shuld we not take the witnesse of god (which is infinitely greater than man) that he is the sonne of god? This witnesse was made by god the father in his baptisme. And also he hath testified yt in the mountaine, he hath testified it by the lawe & by the prophetes. Who so euer then beleueth that he is the sonne of god, he hath the witnesse of god in him, he receyueth the recorde and testimonye of god, he is borne of god and in the spirite of his faith, he is farre stronger ouer þe world and victorior of the worlde. Folowe we then good

Mat. iij.

byethren and systers this generation of God, of

faith and of baptisme and lo we haue ouer-

come all thynges, that is to wytte the

worlde the fleshe and the concupis-

cences. Nowe yf we be rydde

and not combred wyth

these thynges su-

rely the puel

spirite

can haue no

thyng in vs but than

the spirite of god only may

all and both all in vs. Unto god

then be all thanks honour

and glory accordyng-

ly. Amen.

A. iij. The

On the fyrste sondaye after Ester.
The Gospell on the fyrst sondaye after Ester daye,
called lowe sondaye, the .xli. chapter
of Ihon.

Thargument of thys Gospell.

O How Christ appeareth to hys disciples which
were assembled together, and of theyr commission
that was given them to preache.

Esa. lxi.
Mat. xi
Ioh. xvii

THe same daye at nyght, whyche was the fyrst
daye of the Sabbothes, whan the dores were
shut (where the disciples were assembled together
for feare of the Iewes) came Iesus, and stode in the
mydde, and sayeth vnto them: Peace be vnto you.
And whan he had so sayd, he shewed vnto them
hys handes, and hys syde. Then were the disciples
glad whā they sawe the Lorde. Than sayd Iesus to
them agayn: Peace be vnto you. As my father sent
me, euen so sende I you also. And whā he had sayd
those wordes, he brethed on them and sayeth vnto
them: Receyue the holy goost. Whoso euers syn-
nes ye remytte, they are remytted vnto them. And
whoso euers synnes ye retayne, they are retayned.
But Thomas, one of the twelue (whych is called Di-
dimus) was not wyth them, whan Iesus came. The
other disciples therfore sayde vnto hym: we haue
sene the Lorde. But he sayde vnto them: excepte I
se in hys handes the prynte of the nayles, and put
my fnger into the prynt of the nayles, and thurst
my hande into hys syde, I wil not beleue. And after
eyght

On the fyrst sondaye after Ester. Fol. liiij.

eyghte dayes, agayne hys disciples were wyth in, and Thomas wyth them. Then came Iesus when the dores were shut, and stode in the myddes, and sayde: peace be vnto youe. After that sayde he to Thomas, brynge thy synger hyther, and se my handes, and reache hyther thy hande, and thurst into my syde, and be not faythlesse, but beleuyng. Thomas answered and sayd vnto hym, my Lorde and my Cod: Iesus sayth vnto hym; Thomas, because thou haste sene me, thou haste beleued: blessed are they that haue not sene, and yet haue beleued. And many other sygnes truly dyd Iesus in the presence of hys disciples, whyche are not wrytten in this boke. These are written, that ye might beleue, that Iesus is. Christ the sonne of God, and that (in beleuyng) ye myght haue lyfe thorowe hys name.

Ioh. xxi

An exhortacion vpon this Gospel.

The Gospell of this daye good people doth declare vnto vs the appearing of our Lorde Iesu Christ vnto hys disciples after hys resurrection, that is to wote how he came and shewed hymselfe vnto them, the dores beinge shut for feare of the Iues. And here truly he dyd shew the diuersitie of bodyes, and what difference there shalbe betwene the sensuall bodyes, and betwene the spirituall, betwene the materiall and corruptible bodyes in this worlde, & betwene the spirituall bodyes and incorruptible after the resurrection. Trough it is also that we ought not to suffer any infideles as were the Iues to enter

Luke.
xxiiij.

On the fyfth fondaye after Eſter: 30
in amonges vs from whome the Apoſtles dyd that
theyr doos. Nowe Jeſus beinge in the myddes of
them dydde ſalute them wth gretyng vnto them hys
peace wth which gretyng or ſalutation he confort
ted and confirmed hys diſciples myndes that they
ſhulde nothyng doubt of hys reſurrectio w^{ch} as
the Euangelift Luke wytheſſeth they counted but
for a dreame. Wherefore he ſhewed vnto them hys
handes and hys ſyde perced. And by thys ſhewyng
of hys handes and feete, Chyiſte openeth two thynges.
Fyſt by theſe ſygnys he wolde be knowen. For
in affliction is Chyiſt truly knowen. Secoſide by
them he wolde aſſure hys diſciples of hys glorious
reſurrection. And hereby thys ſhal be the ſigne of ſal
uation vnto the faithfull at the greates daye of iuge
ment; and the ſigne of lamentation and of ſorrowe
vnto the infidels which ths ſhal ſe whome they haue
percyd. The faithfull ſhal be greatly comforted in ſeing
him as his diſciples were at this tyme. To theſe diſ
ciples I ſaye he did ones gyue his peace and made
them his apoſtles: that is to ſaye his legates or am
baſſadours not onely of Iuere, but of al the worlde,
in lyke maner as god the father had ſent him and
made hym apoſtle in the worlde. And he gaue them
the holy goſt for to remytte ſynnes, and to pardon in
his name, and whoſe ſynnes ſo euer they pardoned
ſhuld be forgyuen in heauen. The pardone of the a
poſtles aſſuredly was but a ſigne of the trewe par
done, which was made on hygh alre dye. And vnto
them to whome they wolde not remytte here in erthe
they ſhulde not be remytted nor pardoned in heuen.
And this that they did not pardon them, was ſigne
that

On the fyrst sonday after Ester.

Fol. v.

that they were not pardonyd on hygh. Suerly it is S. Cypri
not man that foregyueth or reteyneth but God. for an.
as saynt Cypriane sayth. Non potest seruus remita-
tere quod in dominum comissum est, that is to say
the seruaunt cannot pardon the thyng that is tres-
passed agaynst þe maister. And saynt Ambrose sayth S. Amb
in his boke of Cain and Abell, that synnes be fore- brose.
gyuen by the worde of God wherof the prest is but
an interpretour and as a certiane executour. But I
praye you good frendes who were they whome they
dyd not forgue? Truly all those whych dyd not be-
leue in their wordes. And in this apperynge Tho-
mas called Didimus was not presente. Wherfore
when the disciples did shewe him that they had sene
our Lorde rysyn agayne to liue, whych had shewed
vnto them both his handes and his syde perceyd, he
dyd aunswere that he wolde not beleue them, onles
he myght se hym and put his synger into the holes
of the nayles and his hande into hys syde. Eght
dayes after our Lorde (the doores being shutte) dyd
estones apere in the myddes of them as he hadde
done befoze and gaue them for salutinge hys peace
according to the vsage of the Iues by whych is vn-
derstande tranquyllitie of conscience and all good-
nes. And Thomas was there also vnto whome he
sayde (aunswering hym vnto the wordes whyche he
had sayde by his infidelite) behold my handes and
put thy synger into the holes, holde forth thy hande
and put it into my syde. Be no more in mysbelue,
but saythfull. Declaryng vnto hym that he seeth al,
that he heareth all, that he is in all places, and that
he may do al. And thys done Thomas dyd confesse

Didi-
mus. i.
Gemel-
lus a
twynne.

Pax vo-
bis.

B. i. him

On the fyrst sonday after Ester.

him to be his Lorde and hys God. And truly not so moch Thomas as the spirite of sayth whyche with the sayth entred into hym. At that tyme our Lorde gaue witnesse of sayth vnto Thomas whyche hath beleued in seynge of hym, but he doth gyue farre greater prayse and comendation vnto them whiche haue beleuyd, and yet haue not sene him corporally, but only spiritually with the eye of saythe, and also vnto them whych shal beleue hym. Then let vs beleue him, by seynge him spiritually, and so doyng we shalbe moze happy then Thomas, in thys that he hath sene hym corporally. Now, sayth the Euangelyst al these thynges be wyrtten vnto vs, to thende that we beleue that Iesus is Chyste the sonne of God: and in beleuyng thys, that we shall haue the liffe eternall by hys name. Forasmuche as the ende and vse of al the signes and miracles of Chyste is that by them we shuld be bzought and allured to beleue on Chyste, whyche thyng only shall make vs haue euerlasting blyss thzough his name that is to wit, by hys worde. For the worde is the vertue and power of God vnto the health and saluation of ail that beleue on Chyst Iesus our Lord and redemer To whome with the father and holy ghost be glorie and prayse &c.

The vse
of mira-
cles.

Rom. i.

The Epistle on the seconde sondaye after Ester.

The. i. Epistle of Peter the. ij. chapter.

Thargument.

The Apostle saith Peter doth exhorte vs here to folowe Chyst in al thynges euen as shepe do folowe theyr shepherde.

Moost

On the.ij. sonday after Ester.

Fol. vi.

Most derely beloued brethren, Christ also suffered for vs leauyng vs an exēple, that ye shulde folowe hys steppes, whych dyd no synne, neyther was there gyle founde in hys mouth: whych whan he was reuyled, reuyled not agayne: whan he suffered, he threatened not, but commytted the vengeance to hym that iudgeth ryghtuously whych his owne selfe bare our synnes in hys body on the tree that we beyng delyuered from synne, shulde lyue vnto ryghteousnes. By whose strypes ye were healed. For ye were as shepe goynge astraye, but are now turned vnto the sheperde & bysshop of your soules.

Mat. viij
Esa. liij.

The Epistle of thys daye good christen people whyche is of saynt Peter doth put befoze oure eyes the liefte of oure Lorde Jesu Christ to the effect and purpose that we shuld folowe him as a perfecte president and exemplar. For it is he whyche is deed for vs whych hath done no synne accordinge to the sayeng of the prophete Esaye, and in whose mowthe hath bene founde no gyle nor deceipte. The whyche when any sayde harne by hym, he sayde no harne agayne. When he suffered he dyd not thzeaten, but he commytted the vengeance vnto him that iudgeth iustely, that is to wyte vnto God. No doubt God iudgeth ryghtly, neyther regardynge mens persons (as doth the worlde) neyther only after the outward workes but after the harte and outwarde workes to. And therfore is godes iugement accordinge to þe trowth as Paule sayth. Furthermoze it is Christe

Esa. liij.

Rom. ij.

B. ij. whyche

On the .ij. sonday after Ester.

whych hath bozne our synnes on þe wode of þe crosse
to thende that our synnes myght be by hym take a-
wayne and we beyng deade wth synne shulde lyue
vnto iustice. But what iustice? Truly iustice of faith
whych is from aboue, and whych is hymselfe. For
we be healed of our synne by hys woundes, by hys
passion, by hys hostie and oblation. For surely thys
is the synall vse of our deliuerance or iustification
by Christ that we shulde no longer lyue vnto synne,
but vnto iustice and vertue. As though saynt Peter
wolde saye. Ye wol be christians whom Christ hath
redemed, than go to, it shall not become you any lon-
ger by disobedience towarde your rulers and supe-
riours to lyue vnto synne but vnto righteousnes to
chintent ye be obedient vnto them and suffre perse-
cution, vexacion, and crosse of them yf occasiō be gy-
uen, cūe as Christ dyd. And truly thys is euen the
ryght vse of Christes passiō, I meane to lyue a new
lyfe & to become iust & ryghtuous in al our lyuynge
For as the Apostle saynt Paule testifyeth wytyng
to the Ephesians, we be the workmanshype of God
created & made to do good workes. But to returne
to the texte, S. Peter allegeth here vnto you good
people the wordes of the prophete Esaye where he
sayeth that by the stryppes & woundes of Christe ye
were healed. O moost comfortable wordes. Bytter
herely were these stryppes to our Sauoure Christe,
but they were swete to vs, so swete þe wythout them
we shulde haue ben in moost paynfull mysery & an-
guysh. Let vs than neuer put out of our myndes
thys moost comfortable tydynges, thys swete & me-
w Gospel that Christ bare our synnes in hys body

Ephe. ij.

Isa. liij.

On the .ij. soday after Ester. Fol. vij.

on the tree. Thys treasurie I meane the knowlege
of thys thyng who so wanteth is most nedye & poze
yea he hath nothyng at all. For thys is (no doubt)
that precious perle that Christe speaketh of in the
Gospel of Matheu, where he sayth, þ the kyngdom
of heauen is lyke vnto a marchaunt man, sekynge
goodly perles whych whan he founde one precious
perle, wente and solde all that he hadde and bought
it. Nowe thoughe thys thyng be playne ynoughe
and apparaunt: yet wth youre patience I wyll de-
clare vnto you what the moost excellent doctoure
of the church saynte Hierome wyrteth vpon thys
place. Surely (sayeth saynt Hierome) there is one
perle moost precious of all, that is to wyte, þ know-
lege of oure Sauoure and the mystery of hys pas-
sion and resurrection, whych whan a marchaunte
man hath founde (as saynt Paule the Apostle dyd)
he despyseth al the mysteryes of the law & prophetes
and hys olde obseruauuncies wherein he lyued wth-
out reproche, yea and he regardeth them no better
than the parynges of his nayles or chyppes to thin-
tent to wyne Christe vnto hym. Thys Christe (as
Jhon baptist wyrtisseth) is the lambe of god which
taketh awaye the synne of the worlde. Where as
before hys comynge we were as shepe wand-
erynge wthout sheperde but nowe by saythe we be
conuerted vnto oure shepeherde whych is the onely
good shepeherde, and vnto the byshop of our soules
which is eternal, alwayes mediatour & intercessour
for vs, alwayes presentynge & offryng hymselfe for
vs. Let vs thā good people folow hys cōuersation.
Let vs beare patiently all thynges for the loue of
B. iij. hym.

mat. xliij

The wor-
des of S
Hierom

Ioh. i.

On the seconde sonday after Ester
hym, whych hath suffered so many tribulacions and
extreme paynes for vs. Let vs not synne wyllngly
Let vs not speake any vntrouth, fraude, deception,
and lyes. Let vs not curse yf any saye euyll of vs.
Let vs not threaten yf any do greue vs. Let vs re-
mytte and commytte all vengeaunce vnto God. Let
vs haue remembraunce of the benefytes whych he
hath done to vs by hys glozious passion, that we
maye be deade wyth hym as to hym, & let vs be mo-
tified by hys spirite as to vs. Let vs not lyue no-
more to our selues but let vs lyue to hym, whych is
our iustice, for we be the shepe whych he hath couer-
ted from wanderynge forth of the ryght pathe from
errour and infidelitie vnto fapth. He is our shepe-
herde let vs folowe hym vnto the pasture of lyfe. He
is our byshop, our mediatour, our intercessour, oure
hostie. And how do we feare that we shuld not be ex-
alted? Let vs haue thys fapth that none is refused,
none goeth awaye with out beyng exalted. Who so
euer hath thys fapth in him cannot perishe, yea ther
was neuer so greate a synner but that this me-
diatour and raunsomer hath satisfied for
hym yf he hath this fapth. Our epistle
wyllyth that we vnderstande this
vnto the gloz of hym whych
is al vnto vs, by the
wyl of the eternal father, to who
be glozpe without ende, in secula se-
culorum. Amen.

The Gospel on the secōde sonday after Ester daye
The. x. chapter of Ihon.

Thargument

Christ

On the .ij. sondaye after Ester. Fol. viij.

Christ is the true shepherd.

Iesus sayd to hys disciples. I am the good shepe herde. A good shepeherde giueth his lyfe for the shepe. An hyred seruaunt, and he whych is not the shepherd (neither the shepe are hys owne) seeth the wolfe cōmyng & leueth the shepe and flyeth, & the wolfe catcheth, and scattereth the shepe, the hyred seruaunt flyeth, bycause he is an hyred seruaunt, & careth not for the shepe. I am the good shepeherde and knowe my shepe, and I am knowen of myne. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe: and other shepe I haue, whych are not of this fold. Them also muste I brynge, and they shall heare my voyce, and ther shall be one folde and one shepeheerd.

.itim. ij.
Mat. xi.
Luke. x.
Mat. xi.

In this Gospell good people our Lord doth shew vs, that he is the true and ryght shepherd. And it is good reason, for he onely hath geuen hymselfe vn to the death, and hath quychened all his shepe. He alonly doth nourish with his doctryne all his shepe wyth þe fode of eternall lyfe. Yf the wolfe doth come (that is the great deuell of hell or any of hys members) he neuer forsaketh hys shepe but doth defende and delpuet them from the puissaunce and myghte of the enemye, for he is stronge aboue all, & is more myghty then all. And also the shepe be hys, and he hath bought them wyth a great pryce, whych is aboue all prices. He doth loue them accorðyng to the pryce, & is to save more than any thought can thinke or tonge expresse. And he hath not alonly bought them agayne, but he hath made them and created them.

On the .ij. sonday after Ester.

them, they be his owne workes and his owne shepe. It is the shepherde by whome al thinges hath bene made. Wherfore naturally he cannot hate them. He is no forgetful shepherd, but he is a shepherd knowyng al, he cannot forgette any thyng. For as the eternall father knoweth al, in lyke maner he knowith all. As the father eternal knowyth al in gyuing him all, in lyke maner he knowyth his shepe in gyuinge them all. For he gyueth them life, wisdom, myght. Yea and such life, wisdom, and myght, as is aboue the world. For those that be accordyng to the worlde, be but shadowes of the. And by this wisdom whych surmountyth the world, hys shepe doth knowe him. This is the good herdman gyuing life to al, knowyng all, which is almyghty. But the hyred shephard is none such. He doth not dye for his shepe. He doth not gyue them life. And when the wolfe commyth he doth leaue them. They be not his owne. He hath nother made them nor yet bought them agayne. He connyth a waie. He letteth them be lost, and suffereth them to be deuoured wth the wolfe, and fynally to go into eternall damnation. He is vnyghty. He is ignorant & cleane vnlke vnto the good herdman. The hyred shephard hath but a lytle and a particuler flocke. But þe good herdman hath a grete flocke, he hath the flocke of þe nation of Israel & of al other nations. He hath the vniuersall flocke, the whych from daye to daye he leadyth & gatheryth together, for to here hys swete voyce and hys holy doctryne, whych is the doctryne of the gospell vnto the tyme that all the worlde shalbe but one flocke, and that there shulde be but one herdman which is our Lord
Jesu

On the .ij. sondaye after Ester.

Fol. ix.

Jesu Chyfte, as it is sayde here. And there shalbe made one shepecote and one herdman. Now by this parable good frendes we be taught and enformed of the true office of Chyft, and wherfoze he came into thys worlde. Hys office wherunto he was sent of hys father was to teach vs and also to saue vs. As touchynge hys doctrine and teachynge, who euer in fedynge of hys flocke was moze diligent, moze busy, moze paynfull than he was. Who euer ministered to hys shepe moze diligently the fode of the euangelicall veritie. All that herde hym speake and preach were astonnyed vpon hys doctrine. For he taught them not after the fashyon of the scribes and pharisees whych neuertheles were the greates doctours & learned men of the lawe but as one haupinge a wonderfull grace and authoritie. Yea euen his very enemies were compelled to testifie of hym that he taught the waye of God in trouthe, as appeareth in the .xxij. chapter of Mathew. Neyther dyd Chyft only teach hys shepe, that is to saye, those that folowed hym lyke shepe that were well nere lost, but he also healed them bestowyng euen hys very lyfe for them. For I praye you dyd he not dye for our synnes? Was it not he only whych with his bloude washed awaye the fylthyness of oure synnes? Yea doubtles. But who be these hyzelynges whych when they se the wolfe come to deuoure the shepe they rüne theyr waye? Surely these be those whych preach þe worde and that also purely and sincerely, but they preach it for lucre, for honoure, for gloze, or for the belyes sake. These I saye be no true herdmen but hyzelynges, for these dyue not awaye the rauinous wol-

C. i. ues

On the .ij. sondaye after Ester.

Ier. xxij

Episcopus
patus
quid sit.

Saynt
Hierom

nes that is to save the deuyll and hys lymmes I
meane the Antichristes whych persecute & deuoure
Christes flocke, but as soone as persecution & trou-
ble for the worde commeth, anone they are gone. Of
these do the prophete Jeremy speake, sayenge: wo
be vnto the shepherders that destrope and skatter
my flocke. I wyl therfore bysite the wyckednes of
theyr ymaginations. It is true that the Apostle wy-
teth. Qui episcopatu desiderat bonu opus concu-
piscit, that is to saye: He that desyret an ouerspyght
or a cure ouer a flocke (whych after the greke worde
is called a byshoppych) coueteth a good worke. As
sayeth saynt Jerome wytyng to Oceanus) the A-
postle calleth a byshoppyke a worke and not a digni-
tie, a labour and not a deynthenes, a worke wherby
throughe humilitie he muste be lowly & not to swelle
in pryde. For a byshop or curate must be faultles, so-
ber, full of good doctrine, not gyuen to foule and fyl-
thy gaynes, but meke, diligent, full of charitie accor-
dyng to the example of Christ the hygh and supreme
shepheard of all and the shepheard of shepherdes
whych as thys Gospell sayeth gaue hys owne lyfe
for the sauegarde and health of hys shepe that is to
save of all vs that folowe and beleue on hym. Where-
fore my brethren and sisters to conclude how hap-
py be we for to haue suche a herdman & for to know
to loue, to folowe, to heare hys swete voyce that gy-
ueth lyfe, to heare hys doctrine, to be refectioned &
fedde wyth the meate whiche gyueth euerlastyng
lyfe, to haue wysedome and myght that surmounteth
the worlde by the sayd our herdmen, lyghtenyng vs
in hym by fapth, drawyng vs to hym by hope, & in-
flamyng

On the.iiij.sondaye after Ester. Fol.x.

Campynge vs by charitie. Vnto hym therfoze be glo-
rye in all the nations wythin the compasse of þe erth
foz euer and euer. Amen.

The Epistle on the.iiij.sonday after Ester. The fyrst
epistle of saynt Peter the.ij. Chapter.

Thargument.

Peter exhorteþ to laye asyde all byce, to ab-
stepne from fleschly lustes and to obeye worldye
rulers.

Dearely beloued brethrē, I besech you as straū
gers and pylgremys, abstayne frō fleschly lustes, Gala. v.
which fyght agaynste the soule, and se that ye haue Ro. xliij.
honest conuersaciō among the Gentils, that where
as they backbyte you as euyl doars, they maye se
your good workes, and prayse God in the daye of Mat. v.
visitation. Submytte youre selues therfore vnto al
maner ordinaūce of man for the Lordes sake, whe
ther it be vnto the Kynge, as vnto the chiefe heed: Ro. xliij.
other vnto rulars, as vnto thē that are sent of hym, Tit. iij.
for the punyshemēt of euyl doars: but for the laud
of them, that do well. For so is the wyll of God,
that wyth well doynge ye maye stoppe the mou-
thes of folysh and ignoraunte men: as fre, and not
as hauyng the libertye for a cloke of maliciousnes,
but euen as the seruaūtes of God. Honoure al men. Ro. xij.
Loue brotherly feloshyp. Feare God, honoure the
Kynge. Seruauntes obey your masters wyth feare,
not onely yf they be good and courteous: but also
thoughe they be frowarde. For it cometh of grace
in Christ Iesus our Lorde.

C.ij. Thys

On the.iiij. sonday after Ester.

Thys Epistle, good christian brethern & sisters
is very excellent and notable. For in it is han-
deled the second part of Christianitie that is to wit,
how in thys liefe after we haue ones receyued and
taken the euangell or glad tydynges of oure sal-
uation (whych thyng we call commonly in englyshe
a gospell) we ought to lyue. In the processe that go-
eth befoze thys epistle, saynt Peter taught and shew-
ed þ other parte of Christianitie, whych is of fayth
and howe we ought to beleue the gospell and also
how we be edified and buylded vpon Christ the cor-
ner stone, wheras befoze that tyme we were the chyl-
dren of vengauce and as abiectes and castawayes
in gods syght but nowe we be made the chyl-
dren of God by Christ. Whych treasure truly saynt Peter
doth extolle and lyfte vp wyth prayles about mea-
sure, so that it were well with vs, if after the know-
lege of so greate ryches we myght be lycenced forth-
with to departe out of thys miserable lyfe. But for
asmuch as we dye not by and by after the receyuing
of so greate commodities & felicities, therfore nowe
doth saynt Peter teache vs how and by what mea-
nes we shuld lyue here in erth that we dye not eter-
nally. For Satan our mortal enemy neuer slepeth
but euer watcheth that he maye eyther quite and
cleane plucke vs frome gods worde, or at lest waye
that he myght wery vs and make vs slauthful and
negligent in doyng of good workes. For assuredly
it cometh so commonly to passe, that forthwith
when we heare by the preaching of the gospell, that
we be set at peax wyth God & iustified in hys syght
by only faith in him, then noman wil do any longer
any

any goodnes at al, whych thyng no doubt chaunc-
 ed euen in saynt Peters tyme. By reason wherof The oc-
 casion
 of thys
 epistle.
 he toke occasion to wyte these thynges concernyng
 the institution of the chryistian liefe. As though this
 holy Apostle Peter wold say. Good brethren syth ye
 haue now receyued the gospell, and syth ye be iusti-
 fied by fayth in Chyist, now it shalbe very good and
 necessarie for you to goo about to redyesse your ma-
 ner of lyuing, and to absteyne from carnal and fles-
 hely desires and lustes. But it is an horrible thyng
 to be spoken, that fleschly disires and lustes do not
 cease no not in the iustified persons. Yea we se by
 daily experiance that then more and more carnall
 desires do breake forth, not bicause this faulte com-
 meth by the gospell, as many enemyes of the Gos-
 pell D
 blasphemously do allege, but by-
 cause Satan is the enemy of the gospell and of the
 iustice whych the gospell teacheth. He doubtles ne-
 uer slepeth though we slepe neuer so soundly & care-
 lessly, but lyke a roynge lyon he runnyth and leapeth
 about, seakyng whome to deuoure as thapostle S.
 Peter doth testifie in the ende of this firste epistle. i. pet. v.
 But forasmoche as the power of desires and lustes
 is so greate yea & that after iustification receyued,
 saynt Peter vseth certein warlyk wordes wherewith
 he expresseth the strength and power of these carnal
 & worldly desires, which he sayth do warre againste
 vs and (as the greke worde purportheth) do dayly ex-
 ercise with vs a pyched felde, whych thing the scrip-
 ture otherwhyles calleth the conflycte of the flethe militant
 and of the spirite, agaynst whych no outwarde wor-
 kes can do any good. As the holy fathers also haue

On the.iiij. Sonday after Ester.

Note
thys ex-
emple
of saynt
Hierom

4j. cor. v.

confessed and complayned of themselues. For saint Hierom hymselfe when he sought euery where a present remedy agaynst the desyres of the fleshe, at last after longe delyberation departed into the woode, trustynge that by thys meane he shulde eschue and shake of from hym hys carnal and fleshely desyres, but it wolde not be, for euen in his very mysery and vexation of hys body whych he toke vpon hymselfe for that purpose, he yet thought he satte at Rome amonges the Romane ladies and fayre wenches, and that he daunced wyth them. Wherfore syth here in thys lyfe it is not in our powers vtterly to do away carnall desyres: the holy fathers and prophetes desyred wyth hygh lamentation that they myghte be lycenced to departe out of thys vale of teares to the heauenly and perfyte ioyes. For here they thought themselues onely straungers and as pylgrimes or wayfarynge men. Whych thyng the apostle Paule in hys seconde epistle to the Corinthyans doth wonderfully well declare, wytyng on thys wyse. We knowe, sayeth he, that yf our erthy mansion of thys dwellynge were destroyed, we haue a buydynge of God, an habitation not made wyth handes, but eternal in heauen. And therfore sygh we desyrynge to be clothed wyth our mansion whych is from heuen, so yet yf that we be founde clothed and not naked, and so forth. Nowe, suche straungers. Peter here wyllteth vs to be, whyche ought continually to loke vp, to contende, and labour thether, settynge asyde all earthly thynges, all cares and worldly desyres, and euer to stande redy in hope to be deliuered out of thys our earthly tabernacle or hostre, and to enioye

tope the euerlastynge inheritaunce. Howbeit yet in the meane season, good people, we teache not (as do these Anabaptistes) that he that hath ryches, shulde cast them awaye, but that he cleaue not in harte vnto them, lyke as other places of holy scripture do teach vs and namely thys present epistle of S. Peter, whych by a similitude of straungers or pylgrimes, doth declare vnto vs, that in þ̄ hostre of thys present worlde, we shulde be in loue with nothyng, we shulde vayne & ambiciously require nothyng, that is in our hoostes house whych is the worlde, euen none other wyse, than a straunger, a paster, or wayfaryng body doth, whych knoweth þ̄ nothyng in hys ynne or lodgyng doth pertayne vnto hym, but only maketh hast homeward into hys owne cōtre. Now they whych be in loue & admiration with any thyng in thys worlde, they can not be called forrenners, straungers, or pylgrimes, but cytzens and inhabitauntes of thys worlde. Wherefore it is great folly now amonges christen men to be in loue wth the thynges of the worlde, & to seke pleasure in carnall desyres, syth suche thynges belonge nomore to christians. But I praye you what byces doth saynt Peter cal here desyres. Surely not only those grosse faultes, but also þ̄ inward croked affections, which doubtles be the very causes of those outward and grosse byces. Saynt Peter therfore wytyng espycally to the Jewes whych were disperpled abroad in dyuers countreyes and by them vnto vs Englyshe men and to all others ryght tēderly exhorteth them (callynge them hys moost derely beloued brethzen) to absteyne as forrenners and pylgrimes, from all fleshy

what be
carnall
desyres.

On the.iiij. sonday after Ester.

In the
daye of
visitatiō

fleshly lustes, that is to wit, all vices, whych of nature do stycke to the fleshe, whych vices do kepe continuall warre and batell agaynst the soule and spirit of mā that ever moze tendeth and laboureth to do the wyll of God. And he wylleth them that they haue honest conuersation amonges the Gentyls or paynims whych worshipped false Goddes amonge whome at that tyme when saynte Peter wrote thys epistle the chrysten men lyued. Saint Peter therfore wyll not that chrysten men shulde departe from the paynims, but that they shulde lyue honestly amōges them, to thintent that where as they backbite them as euill doers, they myght se they good workes & myghte prayse and glorifye God in the daye of visitation, that is to saye, that the paynims beyng moze ryghtly instructed and taught by the honeste lyfe of the chryistians, myghte by gods visitation be called also to the Gospel and so to haue a better opinion and iudgement of gods worde, whych thyng in dede came to passe in the primate church by the godly example of the good Apostolicall fathers and chrysten people in Rome and els where. Wher as now the paynims and infidels as be turkes & Iues be rather plucked froime the Gospel then allured vnto it by the example of those that woll neuertheles be called the successours of Peter and Paule and p vicars of Christ. Wherfore it is to be feared, lest God wyll visite them, not by heapyng vpon them hys benefytes and graces whych they refuse & neglect, but by poutryng vpon them hys iuste yre and vengeance accordyng to they desertes. Be you subiecte therfore good chrysten people to the worde of

On the xij. sonday after Ester. Fol. xliij.

of God. Obeie hys commaundementes prescribed
in the same. Let your lyght shyne before me and na-
mely before the proude Pharisees & infidels (whych
thynke there is no God) that they may see your good
workes and honest conuersation and glorifye your
father in heauen. Submytte your selues, according
to Peters counsaile here, vnto every humane crea-
ture, that is to saye, vnto all maner ordinaunce of
power whych humane creatures do administer, and
that euen for the Lordes sake. For it pleaseth the
Lorde ye shulde so do, lest your conscience shulde be
polluted and defyled with synne throught disobedie-
nce. And euen here maye ye lerne good people that
when ye obeie the publyke ruler and magistrate ye
do please God by this obedience. Be obedient ther-
fore sayth S. Peter whether it be vnto þ kyng as vn-
to þ chiefe head, or vnto rulers as to the þ are sent of
hym for the punishment of euil doers. And surely as
wytnesseth S. Paule, whosoener respyseth power, re-
spyteth the ordinaunce of God. For he is the minister
of God to take vengeance on them that do euell.
Wherfore ye must obeie (sayth Paule) not only for
feare of vengeance, but also because of conscience.

For as it foloweth here in the text so is the wyll of
God, that with well doing ye may stoppe the mou-
thes of folye and ignorant persons, whych often-
tymes iuge such thinges as they vnderstand not,
and whych esteeme the gospell and the worde of god
by the maners of the gospellers (whych of humayne
crayltie many tymes be fal into foule vices) and do
not esteeme it by the owne proper nature. Wherfore
in very dede it is the power & vertue of God to the

D. i.

hclth

On the.iiij.sonday after Ester.

helt and saluation of al them that beleue. Let vs
then good christen bzyethern so be free and vse the li-
bertie of the gospell, that we haue it not for a cloke
of maliciousnes, woꝝkyng (vnder the pꝛetence of it)
all naughtynesse accordyng to our soules lustes and
desires, as many gospellers and euangelicall bze-
thzen do, which be in dede no gospellers but bablers
no trewe brethern but false brethern, no christians
but antichristes and blaunders to gods holy woꝛde.
Let vs then be no feyned christians, but ryght chri-
stians and seruauntes of God. Let vs honoure and
haue in reuerence all men. Let vs loue fraternitie
not fraternitie of monkes, fypers, nunnes and such
other cloystered & disguised people whych vnder þ
cloke of fraternitie deuoured poꝛe wydowes houses
& the lyuinges of other in their fratꝛes, & of whom
the christen people were sorely mocken and seduced
whyle they perswaded them that they could not do
better then be of their bꝛotherhode oꝛ fraternitie,
whych in dede was nothyng elles but a swaine of
pyle dranes that lyued not by the swette of their fa-
ce (as gods commaundement wyllid them) but by
other mens labours vnder the pꝛetence of longe
pꝛayꝛ, but let vs loue such bꝛotherhode and frater-
nitie as gods woꝛde alloweth, whych is þ we shulde
loue one an nother after a gentle and christian ma-
ner, al lordlines and proude lokes layde downe and
when we make a dyner oꝛ feast, not to call the ryche
whych may quyte vs agayne but our poꝛe christen
bzyethern and fypers whych cannot acquyte vs, but
our father in heuen shal acquyte it vs. This is the
fraternitie oꝛ bꝛotherhode that Christ alloweth and
that

Fraterni-
tie.

On the .iiij. sonday after Ester. Fol. xliij.

that saynt Peter doth here speake of. Let vs then
feare God whych doth prospere our obedience and
helpeth vs that we maye truly honour all men, that
we may loue brotherhode and gyue due honour to
our kynge whych is our supreme hedde next vnder
Christe none excepted, neyther bishop of Rome nor
other. For if there were, saynt Peter wold not haue
passed it ouer in silence. Neyther is it to be thought
that Peter which was one of Christes Apostles and
that of the cheffest knewe not the bishop of Romes
power or his owne power. He agnised no such super-
macie as the bishoppe of Rome doth challenge vnto
him as S. Peters successour. Saint Peter by doth
vs here feare god and honour the king. If the bi-
shop of Rome were to be honoured next God and
before kynges, why doth saynt Peter let the kynge
nexte God? Yea why doth he speake nothyng at all
of the byshop of Romes authoritie? Howe so good
christen people that saynte Peter maketh nothyng
wth the byshoppe of Rome, and yet he sayeth he is
hys successour. But what shulde I speake more of
thys mater? I doubt not but longe ago there is none
of you but regardeth the byshop of Rome none o-
therwise then an other byshop in hys byshoppe
ought to be regarded. Let him medle with his owne
flocke, with vs he hath no thing a do, any otherwise
then one christen man hath to do with an other. Let
vs therefore charitably pray for him that he may ex-
ecute his office in his owne diocese and not entre in-
to other mens officies. Let vs thā honour our kinge
next vnto God as our supreme hedde according to
S. Peters counsaile in this epistle, and according

D. ij. to the

On the liij. sondaye after Ester

Let also seruantes obey theiſe maſters not
only if they be good & courteous, but alſo though
they be ſroward, not doyng ſeruiſe to the eye (as
pho. vi) Paule ſayth wytyng to the Epheliangs (and as they
do that go aboute to pleaſe men, but as the ſeruantes
of Chriſt, doing the wyll of God from the harte
with good will, ſeruinge the Lord and not men. For
it is then thanke worthy, ſayth ſaynt Peter. Hither-
to haue I breſly declared vnto you the meanyng of
this Epistle. Now therfore good people if ye wol be
true chriſtians, if ye woll be true feithfull perſons,
booſt not of your feyth in wordes only, but declare
in youre dedes and workes that ye haue the feith of
Chriſt. Shewe your beleue in ſuch workes as thys
Apoſtle ſaynt Peter doth here exhort you vnto, and
then ſhal we beleue that you haue the right beleſe &
ſayth in Jeſu Chriſt, which in whom ſo euer it is in,
can not but fructifie and byynge forth fruct even as
mat. xliij ſede doth that is ſowne in the good grounde, ſome
an hundreth folde ſome ſyrtty fold ſome thyrty folde.
And this feyth ſhall iuſtifie you and make you the
chyl dren of god and inheritous of his heuſly kyng
dome which was prepared for you before the begin-
nyng of the world by the father of heuen, to whome
with the ſonne and holy gooſt be gloſſe and prayſe
eternally.

Math.
xxv.

The Goſpell on the thyrde ſondaye after Ester.

The. xvi. chapter of Ihon.

Thargument

Of the ſpiritual raigne & kyngdom of Chriſt.

Jeſus

On the .iiij. sondaye after Ester. Fol. xv.

Iesus sayd to his disciples: After a while ye shall not se me, and agayne after a while ye shall se me, | or I go to the father, Then sayd some of hys disciples betwene themselues: what is thys that he sayeth vnto vs, after whyle, ye shall not se me, and agayne after a while ye shall se me, and that I go to the father: They sayd therfore: what is this that he sayeth: after a while: we can not tell what he sayeth. Iesus perceaued that they wolde aske hym, and sayd vnto them: Ye enquire of thys betwene youre selues, because I sayd after a while ye shall not se me, and agayne after a while ye shall se me. Verely verely I saye vnto you: ye shall wepe and lament, but contrary wyse, the worlde shall reioyse. Ye shall sorowe, but your sorowe shalbe turned to ioye. A woman when she trauayleth, hath sorowe, because her houre is come. But as sone as she is deliuered of the chylde, she remembreth nomore the anguysh, for ioy that a mā is borne into the world. And ye now therefore haue sorow: but I wyl se you agayne, and your hertes shal reioyse, and your ioye shall no man take from you. Ioh. viij.

In the Gospell of thys present daye (good christe people) it is fyrst to be consydered & marked, how Christ sheweth hys louynge disciples of hys crosse and passion that he shulde suffre for the redemption of the worlde, and also of hys moost glorious vppryng agayne from death to lyfe. And furthermore how and in what wyse by hys vppryng or resurrec- Ioh. xx.

D. iiij.

tion

On the .liij. sondaye after Ester.

tion he shulde comence hys raigne and haue accessē to hys father. And assuredly the preaching and shewing hereof was ryght necessary to the Apostles of Christ to be often made and gyven into theyr heades. For the flesh (as Christe sayeth hymselfe) is weakē, and agayne the articles of oure religion be suche that they surmount the slender capacite of mans wyt neyther can they easely be perceyued.

This is the cause why Christ lyke a faythful mayster neuer ceaseth to gyven into hys disciples heades the same & cōtent of our fayth, to thintent he myght fully execute thoffice that he came for. Now this is hys sentence and mynde whych he declareth to hys disciples. Wythin a lytle whyle I you my lounge scholers and disciples I shalbe betrayed vnto the Iues, as I haue often tymes heretofore shewed vnto you that I shulde be condemned, scourged, bobbed and at last nayled to the crosse. And for as much as euē lyke as Jonas was in the whales bely thre dayes and thre nyghtes I must in lyke wyse be buryed in the grounde for the space of thre dayes and thre nyghtes: Therfore for a lytle whyle in dede ye shall not se me. But agayne after a lytle whyle, that is to wyte, the thyrde dape after whan I shall ryse agayne ye shall verely se me. how be it that shall not be longe, for I must awaye to my father and begyn to hym my spirituall raygne. Lo my deare frendes in such wordes Christe teacheth hys apostles what maner thyng his kyngdō shuld be & how þ cōmyng is to þ same. Assuredly þ kyngdō or raigne of Christ is none other thyng thā that Christ hath cōquered the world, syn, death, satā, & hell, & further more hath taken

Mat. xij

Christes
raigne.

Ephe. i.
and. iiij.

On the iiij. Sunday after Ester. Fol. xvi.

taken of his father all power both in heuen and in
erth in such sort as hensforth he is to be þ most puiſſant Pſal. iiii
ſaunt and mighty kinge ouer the mount Sion, lea-
ding and gouernynge his ſubiectes with the holy ſpi-
rite of comforte. Into this his kingdome it behoued
hym to entre by the croſſe, by ſhedding of his mooste
precious bloude and by death, euen as the prophete
Dauid longe befoze had prophecied of hym, ſayeng,
he ſhall drynke of the ſloude in the waye, and there- Pſa. cix.
foze he ſhall lyft by his heade. Now this ſpiritual
kingdome was not moche knowne to his apoſtles,
foz they thought rather that the kingdome of Chriſt
ſhulde haue ben a worldly and an outwarde kyng-
dome whych thinge they ſpyloked foz, vntyl the ſpi-
rite was gauen them whych taught them the king-
lege herof, and how they ought to come vnto it and
to gette it, and how to preſerue and continue in the
ſame. If we therfoze good brethren and ſiſters be
lykelike mynided to entre into thys kingdome, and
by Chriſt to vanquiſh ſynne, death, Satan, and hel,
we muſt nedes acknowledge and take Chriſt foz oure
Lorde and ſauour, foz our kinge and hyghe biſhop,
faſtelye beleuing that we be reconciled and made at
one agayne with the father of heuen by his bloude
and in ſuffering and doinge the thinges that Paule i. tim. ii
ſpeaketh where he ſayth. If we ſhall ſuffer together
with him: we ſhall alſo reigne with him.

Seconde, we haue here good people an example An exē
of oure ignorance and blindneſſe and that in tha- ple of
poſtles. Foꝛ loke how lytle they attayned the myſte- our ige
ry of the goſpell wythout the holy goost: ſo lytle can norauca
we alſo attayne by oure owne powers to iuſtice oꝝ
ſoule.

.lxvij. On the .liij. sonda after Easter.

What it
is to go
to the fa-
ther.
Ps. lxxvij.

soule health. But haue your aduersion out of the very
terre the rudenes or ignorance of the appostles.
Christ had shewed them that after a litle while they
shulde not se him; & agayne after a litle while they
shulde se him agayne for he muste go to his father.
This must nedes be vnderstande of his deach and
resurrection and of his spiritual kyngdome. For as-
suredly to go to his father is nothinge elles, but to
fulfill all thynges (as it is declared in the .v. chapt.
to the Ephesiains) and by his holie gooste to exalte
glosphe & saue mankinde; or to speake the wordes
of p prophete) dona dare ho minibus to gyue gyftes
to men. But I praye you, how do thapostles vnder-
stande thys? They talke and confesse to themselves
what meaneeth that he sayeth; after a while ye shall
not se me: and agayne after a while ye shall se me, we
knowe not (saye they) what he spekeeth. To my fren-
des the apostles do here confesse they? ignorance
and that they attayne not to p wordes that he spake
albeit he had spoke often tymes befoze of his crosse
deathe and resurrection vnto them. wherfoze I do
not a litle wonder, what these men meane whyche
fyghe so strongly for the defence of they? owne na-
turall and carnall power (yth they se here so many-
festly p the apostles themselves whyche had Christe
so much conuертaine amonges them coulde not by
they? owne mere power befoze the holy gooste came
vnto them, vnderstande the spirituall kyngdome of
Christe. So that it manifestly appeareth that while
they woll be doctours and teachers of other, they be
them selues full of all blindenes and ignorance.
Thys therfoze is the summe and effecte of this
place

On the iij. sondaye after Ester. Fol. xviij.

place, that the flesh in suche thynges as pertaine to
iustification can do no good, onles the holy gost be-
ying communicat by the word be receiued and had.
For as the prophete Jeremy recordeth, they shalbe

Ier. xliij.

Chyldy Chyriste doth preuent his apostles when he
cheypped them not to atteine his wordes and that they
wold aske him the meanyng of the same, sayeng un-
to them in thys wise. Of thys ye do question amon-
ges your selues that I sayd a litle and ye shall not
see me and agayne a lytle and ye shall see me. Verely
verely I saye vnto you ye shall wepe and lamente,
but the worlde shal reioyce. Ye shal sorowe but your
sorowe shalbe turned into ioye. Lo how Chyrist ten-
dredeth his apostles, he shaketh them not of for their
rudenes and ignorance but moste gentlye instruc-
teth them, shewing them howe his format wordes
ought to be vnderstand, sayenge vnto them in thys
wise. Ye shall wepe and be sorow but whye because ye
shall see youre Lorde and mayster apprehended and
take hapled vpon the crosse and put to death. Then
shall calamitie and sorowe begyne, and principally
this shall trouble you, that the world shal reioyce at
your aduersitie and your maysters aduersitie. And
euen as Chyrist had spoken, so it came to passe concer-
nyng both his owne crosse affliction and heuines &
also his apostles. For do ye thynke yt a lytle crosse
vnto hym when he was reuiled and bybrayded of
the Iwes sayeng vnto hym, let God deliuer hym if
he wold haue hym. I mytte and passe ouer with si-
lence the thing that he himself complayneth of wher
he sayeth by his prophete Dauid. I am a worme and

Crosse &
psecutiō

Psa. cxx

E. i. not

On the .liij. sondaye after Ester.

not a man a laughing stocke or an obprobrie of men and the refuse of the people. As many as behold me mocke me, they shake their hedes at me. What is this but to cast Christ into trouble and heynesse & not only hym but also hys apostles and louyng frendes, whyche kept hym company. And albeit Christe dothe specially in this place speake of the tyme of his owne crosse whych shulde be the occasion of wepyng and mournyng to his apostles, yet hys mynde was hereby to shewe what state and fortune is to be looked for in this world vnto all true christians. True christians no doubt can not but suffer in this world moch displeasures and persecution, wheras the wicked persons and such as care neither for God nor deuell make good chere and lyue accordyng to their hartes ease. Hereunto agreeth Salomon in his proverbs sayeng. Cast not awaye the chastisement of the lord. Loe se how Christ instructeth his apostles and armeth them with patience to abyde and suffer the obprobrious wordes scornes and persecutions of the wicked persons and Antichristes. And that he willet the apostles to do, the same he commaundeth and speaketh euen vnto vs so many as wolbe hys disciples and folowers.

Sorowe
turned
to heuy
nes.

Fourthly forasmoche as Christe hath tolde hys apostles of the sorowe and heynesse & of the persecutions that shuld happen vnto them for hys sake: he nowe agayne doth comforte them declaringe vnto them what shall happen after such stormes of affliction. Your heynesse sayth he shalbe chaunged into ioye, as who shulde saye the worlde as sone as they shal haue kylled me woll thynke they haue won the spurre

On the.iiij. Sonday after Ester. Fol.xviij.

spurres & that they haue put me downe, but it shall not be so: for þe thyrde daye after shall I ryse agayne from death maugre theyr heades. I shall comforte you, and in your heuynes pacifie you, & make you gladd. And albeit, after that tyme also ye must styll suffre moch wronge and reproche for my name and for the gospel sake: yet your affliction & crosse shall not laste longe, but eternall ioye shall anone ensue & folowe. An exemple of thys thyng I wol ye take in a woman that traueleth with chylde: A woman whā she traueleth ye know is in heuynes & payn, for her houre is at hande. But assone as she hath brought forth into the worlde a chylde & is deliuered, she remembreth no more her payne and greife for the ioye she hath of the chylde that is borne into the worlde.

The p^{ar}able of the traueylinge woman.

In semblable wise ye be nowe sadde and heuy for my departure, but I shal come see you agayne, and thā your hartes shal leape for ioye & no man shalbe hable with all the displeasure he can do you, to take awaye this your ioye from you. Assuredly (my fren- des) thys similitude whych is here brought forth of Christ, is excedingly comfortable. For fyrst of all yt sheweth that persecution trouble and crosse must as surely folowe the confession of the gospell, as it is sure that a traueylng woman cannot brynge forth her chylde without sorow and greife, but in the meane season the Christen man thorough the word of God muste nedes afterwarde haue greate comforte and ioye. Furthermoze this trouble crosse affliction and persecution of the true christians shall not be continuall and everlastinge, but it shall endure but for a season. And on the contrary parte the worlde shall

E.ij. ioye

Luc. vi.

On the fourth sonday after Ester.
iope for a season. But their ioye shal not longe laste
as Chyriste hymself in an other place witnesseth wher
he sayth: xoo be to you which laugh here, for ye shal
wepe and lamente. Albeit in very dede the chrystian
man shal not be cleane boyde of ioye in this worlde
but what ioye is thys? I woll (sayeth Chyrist) see you
agayne, and your hartes shal ioye and no man shal
take your ioye from you. Undoubtedly the ioye that
Chyriste here speaketh of is the gladnes and peace of
conscience that the true chrystians shal haue in as-
moche as they knowe that God shal be merciful vn-
to them throughe Chyrist and shal kepe and preferue
them into euerlasting liefe whych was prepared for
them befoze the worlde was made as Chyrist hymself
witnesseth by the father of heuen. To whome wth
the sonle and holpe ghoost be thankes &c.

The Epistle on the .iiij. sonday after Ester
daye. The .i. chapter of Iames.

Thargument.

Saynt James sheweth that Gods worde is
an heuenly gyfte and howe it ought to be recey-
ued.

Most derely beloued brethren, euery good gyft
and euery perfect gyft, is from aboue, and co-
meth downe frome the father of lyghtes wythe
whome is no variablenes, neyther is he chaunged
vnto darkenes. Of his owne will begate he vs wyth
the word of trouth, that we shulde be the first fru-
tes of his creatures. Wherefore (deare brethren) let
euery man be slowe to heare, slowe to speake, slow

On the.iiij. sonday after Ester. Fol. xix.

to wrath. For the wrath of man worketh not that
whych is ryghteous before God. Wherefore laye a
parte all fylthynes and superfluitie of malycious-
nes, and receaue with mekenes the word that is graf-
ted in you whych is hable to saue your soules.

The holy Apostle saynt James (good christian
bretzen and systres) in the epistle of this daye
doth fyrste open and declare vnto vs the causes of
gods worde frome whence it commeth, and then he
commendeth and setteth oute the authoritie of the
same as a meane or instrument, whereby throughe
new birth or regeneration we be the chyldren of god
and as saynt James here speaketh the firste frutes
of gods creatures. As towching the causes of gods
worde, ye shall vnderstande that the gospell or word
of God is no humaine thinge, it is the word neither
of Emperour, Kinge, Prince, Duke nor other tempo-
rall ruler, neither is it any meritorious word whych
ca chaunce vnto vs for our own deseruinges or meri-
tes, neyther yet is it an vnpythy weake or vnperfect
word whych eyther of it selfe is not stronge ynough,
or nedeth any other worde to the perfection and ac-
complyshment therof, but it is a diuine or heuently
worde a good gyft of God and perfecte, that is to
saye whych hath almyghty god for authour of yt,
whych god gyueth of his mere grace and fauour &
whych is stronge and full of efficacie and power ac-
cording to saynt Paule whych sayth it is the power
of god to the heilth and sauetie of all such as beleue Rom i.
the same. It is perfecte forasmoche as it neither ne-
deth any other word neyther yet can it suffre any o-
ther

On the.iiij.sunday after Ester.

ther to be matched with it. Nowe al thys tendeth to
this purpose and intent, that saynt James woll cō-
mende and set forth vnto vs the authoritie of gods
worde, lest by erryng and straying out of the waye
we myght happen to deceiue our selues thynkyng it
ynough & sufficient to heare the worde of god wyth
out any maner of regeneracion and newe lyfe. For
the worde is a farre greater thyng, it is euen an he-
uently diuine good and perfecte gyfte whych cometh
from aboue euen from the father of lyghtnes, wyth
whome is no transmutation of lyght and of darke-
nes, neither can he suffer that we shuld mengle our
dreames and darknes with his lyghtsome worde, I
meane our owne inuētōs, our blindnes, our careles
maners, our carnal lybertie, our euil liefe & so forth.
We be also here admonished and taught of the final
vse of gods worde & wherfoze it serueth. Yt serueth
doubtles, that by it we shulde be regenerate and be
made the fyrst frutes of the creature of god, whych
cometh not of oure owne deseruynges, but it is the
worke of god the father, whych doth renewe and re-
gendre vs wythe þ worde of trouth that we maye be
the first frutes of hys creature. Saynt James ther-
foze in thys place wylleth vs to sette asyde and laye
downe all securitie and slauthfulnes towardes the
worde of god, and that we shulde praye god that he
woll vouchesaue to open & disclose vnto vs the vn-
derstandynge of hys worde, and that he wolle gyue
vs also encrease in the same, that we maye heare the
worde wyth frute, vnderstandynge it, and beynge
regenerate therby, might be made the fyrst frutes of
þ creature of god. Is not then erre my dere byethre

as

domi bonu

ut essemus pmitia
creaturarū dei

Nolite
errare.

On the .iiij. soday after Ester. Fol. xx.

as though it were moughe only to heare the woꝝ
de of god and not to vnderstande it wyth the harte,
not to cathe holde of it by saythe, not to worke well
outwardlye. Euery good and perfyte gyfte is from
aboue, that is to saye, the woꝝde of god is perfyte, it
nedeth none other woꝝde to stey it, & to make it per-
fyte. Yea thou canest neither take it noꝝ vnderstade
it perfythly, onles it be gyuen the of god. Yt is of it
selfe moste perfyte, and it is it also whych onlye can
make vs perfyte. Yt procedeth from the father of
lyghtes, that is to wytte from god whych is þe only
cause of all lyght in such sorte that þe thyng whych
we se in vnderstandynge the woꝝde, is of god. Yt is
also the gyfte of god that hys woꝝde dothe lyghten,
foꝝ the father is of hymselfe lyght. wyth whom is
no variablenes nor chaunge into darkenes, that is
to saye, he can not abyde nor suffer that the lyght &
darknes shuld be confounded oꝝ myngled together.
foꝝ he is the father of lyght only, and not of darke-
nes. Neithet can he suffer that we shulde gloꝝpe and
bragge of his woꝝde as of a gyfte and in the meane
season do the woꝝkes of darkenes. And by this the
apostle saynt James doth moue vs from euyl woꝝ-
kes by the remple of god whyche is intransmutable
and inconvertible that is to say he is not now light
now darkenes. And therefore ought not we to folow
both lyght and darknes together. For wyllngly be-
gatte he vs wyth the woꝝde of his trouthe, that we
shulde be the first frutes of his creature. As though
saynt James wold saye. Bicause god hath regene-
rate vs by the woꝝd of trouthe that we might be now

omne donū bonū

*procedit a patre
luminū*

cū quo nō est

sed voluntarie

hys

On the iiii. sondaye after Ester.

Volun-
tarie,

his first frutes, then seing we be his first frutes, it be-
commeth vs not to folow the darkenes, it becometh
vs no more to leade oure lyfe in byce and naught-
nes, but it behoueth vs to be doers & not only hea-
rers of the word. In that he sayth, voluntarily, or of
his owne will, he excludeth merite. It is called the
word of trouthe aswel because of it selfe & of the own
nature it is true as bicause it maketh other true.

Secondly. Ye shal diligently note and marke (good
people) that thapostle James in the latter parte of
this epistle both sturre vs to newe liefe and to such
worke as the worde of god and regeneration wold
aske. For it is euen due and annexed to newe byrth
that a man shulde do good worke, as also Paule

Rom. vi testifieth sayenge. What shall we then saye, shall we
abyde in synne & grace myght abound. God forbid.

Eph. ij. Wee that be deade to synne, howe shall we hereafter
lyue in the same. Also to the Ephesians he sayeth.

Col. iij. Wee be gods had worke created in Christ to do good
worke whiche god hath prepared that we shulde
walke in them. And to the Colossians. Wherefore if
ye haue risen wythe Christ, seke ye the thynges a-
boue, regard heuently thynges & not erthly thynges.

Wherefore deare brethzen (sayeth saynt James) let e-
uery man be swyfte to heare, slowe to speake. By
whych wordes he forbiddeth chesely moch talkyng
and pratyng wherby in saynt James tyme many
dyd bragge (as they do at this daye) of the gospell
without chaunging of their former liefe and wyth-
out lyuinge after the gospell. Such persons sainte
James wolde haue swyft to heare & slow to speake
till tyme they rightly vnderstande the worde and do

dedes

lc ad loquendu
Slow to
speake.

On the. iiii. sonday after Ester.

Fol. xxi.

Debes woꝛthy for the same. He willett vs also to be
slowe to wrath, but he wol we shuld be meke and pa-
ciēt. For the wrath of mā woꝛketh not that whych is
rightouse befoꝛe god, that is to saye. Fre oz wrath &
the effectes therof can not do the thynges whych be
iust befoꝛe god, or whyche god requireth of vs. And
saynt James calleth here the iustice of god, not that
where by we be iustified befoꝛe God, but that
whych god requireth of vs beyng alredy iustified to
the declaracion of that iustice whyche iustificith and
whych is gotten by fapth. Woherfoze casting awaye
all vnclensynes and superfluitie of malicioussnes se
ye receyue with mekenes the worde that is graffe &
implanted in yow of god the father of heuē. Receyue
it (he sayth) with mekenes that is to say with al mo-
destie and reuerence, not after a ryottouse and sedi-
ciouse sorte as though ye wolde fyght for it, nor a-
gayne with an euell and struglyng mynde (as many
do) but gladly thankfully and gently. For
it is the thinge whych is hable to saue poure soules.
whyche thing also saynt Paul pꝛoueth wytyng to Rom. x;
the Romaynes where he teacheth that we be iustifi-
ed by fapth by the ministry of gods worde.
Nowe therfoze good people let vs accordinge to the
meanynge of this epistle whych I haue bꝛevely decla-
red bꝛing yowe inbꝛace this worde of trouthe that
saynt James doth here speake of, and so inbꝛace it
that we may be couēted doers and not heaters only.
Thus doyng we shall declare our selues to be the
chosen people of God and we shall inioy at last the
kyngdom prepared for vs of almyghty God. who
be lauded &c.

In mano
suetudis
ne.

On the.iiij.sondaye after Ester.

The Gospell on the.iiij.sondaye after Ester,
the.xvj. chapter of Ihon.

Thargument.

O Chyiste promyseth to sende the holy gooste.
and of hys offyce.

Iesus sayd to hys disciples. Nowe I go my waye
to him that sent me, and none of you asketh me
whyther I go. And because I haue sayd such thyn-
ges vnto you, your hartes are ful of sorowe. Neuer
thelesse I tel you the trouthe, it is expediēt for you
that I go awaye. For yf I go not awaye, that cōfor-
ter wyl not come vnto you. But yf I departe, I wyl
sende hym vnto you. And when he is come, he wyl
rebuke the worlde of synne, and of ryghtousnesse,
and of iudgemente. Of synne, because they beleue
not on me. Of ryghtousnes, because I go to my fa-
ther, and ye shall se me no more. Of iudgemente,
because the prynce of thys world is iudged. ~~and~~
I haue yet many thynges to saye vnto youe, but ye
cannot heare them awaye nowe. Howbeit, when he
is com (whych is the spirite of trouthe) he wyl leade
you into al trouthe. He shal not speake of himselfe,
but what so euer he shall heare, that shall he speake
and he wyll shewe you thynges to come. He shall
glorifie me, for he shall receaue of myne, and shall
shewe vnto you.

why
holy
goost
was pro-
mysed.

The cheife parte of this daye gospell good bre-
thren and sistres consistethe in the declaration
of the office of the holy ghoost which for that purpose

On the .iiij. folday after Ester. Fol. xxij.

is sente of Christe that he myghte reuelate and open the spirituall kingdome of Christ and myght detect the blyndnes of the worlde concernynge this kingdome. For the spirituall kingdome of Christ bicause it consisteth in feyth is not perceyued of the worlde, no more then is his iustice and beatitude, forasmoch as the worlde, bicause it is ledde with reason, requirerh an other kingdome, an other iustice, and consequently an other blesse, even such as be most agreeable to the iugement of reason and may be seen wyth the carnall eyen and groped wyth the fleshely handes. Suche thinges bicause reason alloweth them, they flatter the worlde, and they be letters and impedimētes, that the true spirituall raigne or kyngdome of Christe can neuer be rightly vnderstanded of the worlde. And assuredly the disciples dyd here gayly represente the worlde, for they also dyd as yet after a carnall sorte trust and hope vpon the carnall p[re]sences of Christe as thoughe he had come into the worlde to set vp some carnal raigne or Empire that all the worlde shulde haue looked vpon and sene.

Wherfoze when they harde Christ saye he wolde go agayne to hys father from whom he was sent, their hartes were cold and replenished wyth care and heynesse. As though they shulde saye vnto hym: we trusted that thou woldeste haue commenced and set vp here a galant and triumphante kyngdome, and now thou sayst that thou wilt departe hence to thy father. Assuredly my brethzen all we be euen thus naturally affected and disposed befoze the sendinge of the holy ghost that we styl dreame vpon some carnall thyng concernynge Christes kyngdome. But

¶.ij. When

On the.iiij.sunday after Ester.

When the holy ghoost come, he shall teache vs that
the kingdom of Christ consisteth in feyth and spirite
and not in an outward dominion or worldly power.
The also shall our iustice thynke and quake which
we feyne we haue before the lightenyng of the holy
ghoost, and our iugement shall appere wherby accor-
dinge to reason we iuge of the reigne of Christ. Fi-
nally also our synnes shal be disclosed concernynge
our incredulitie or misbelefe whych we had towar-
des Christ the only Sauour, when we se that those
be synnes whych before we iuged for rightuousnes
as for exenple the assiaunce and truste in our wo-
kes and suche lyke. And lesse a man shulde feyne to
himselfe some peculiar vision and illumination. I
wot not what, ye shal vnderstand that the holy goost
commeth when the worde is preached whych worde
no doubt is the worke of the holy ghoost. This holy
ghoost doth lyghten vs and leadeth vs to the know-
lege of gods worde. Now therfore (sayth Christ) I
go my wey to him that sent me, to thinke I mought
come agayne and begynne a newe and spirituall
raigne in reuerting by death. And notwithstanding
that I saye vnto you that I muste departe and go
my wayes from you, ye aske me not whether I go.
As who shulde saye, yf ye were not blynded with the
care of the flesshe and soughte not for worldly thyn-
ges, ye wolde vndoubtedly haue asked me whether
I go, lyth I tolde you I must departe. Neuertheles
bycause I haue sayd such thynges vnto you, your
hartes be full of sorowe, not so much bycause of my
departure, as bycause ye se that ye shall lacke those
outwarde and worldly pleasures and promotions
whych

But now
I go &c.

On the .iiij. sondaye after Ester. Fol. xxiiij.

whych ye hoped to haue receyued in my kyngdome.
Nowbeit I tel you the trowth, it is expedient for you
that I go my waye, as who shulde saye, your opinio
concernynge my raigne is false and cleane wronge.
But I wole shewe you the trowth why I muste de-
partte, partly bycause ye maye vnderstand what ma-
ner kyngdome my kyngdome is, and partly what ye
ought to loke for in it. I saye it is expedient and pro-
fitable for you that I departte. Brethren here ye see
that all thinges which Christ doth, he doth the same
for our helthe and profyte, insomuche that euen his
departtute out of this worlde is to save his deathe
was so profitable to vs that without it we shulde
neuer haue bene deliuered oute of oure damnable
state of euerslastynge death. He addeth. For yf I go
not awaye, that comforter shall not come vnto you.
A good people in this place is conteyned the great
driltrie and profyte of the death and departtute of
Christ vnto hys father. For therfore departed he out
of this worlde, bycause he wolde begynne a spirituall
kyngdome, which neuertheles could not helpe, yf he
hadde not also sente the holy ghoost. For where there
shulde be a spirituall kyngdome, and we yet car-
nall, we coulde in no wise vnderstande nor perceiue it.
Promoze then euen at this daye we vnderstand it but
by the helpe and ayde of the holy gooste. Wherefore
let vs remembre that Christ hath for our cause sent
the holy gooste whych myght leade vs into all trowth
that is to wite, whych might disclose and open vnto
vs oure synnes that do naturally stycke in vs and
yet neuertheles we take them for no synnes, whiche
holy ghoost also myght bewey out ryghtuousnes to

Expedi
vobis.

The pro-
fite of
Christes
death.

¶.iiij be

On the.iiiij. sonday after Ester.

Actu.1.

Paracles-
tus quid
it.

Thre let-
tes.

be veroꝝ god moze vnrighuousnes, & finally whych
myght shewe the deuell to be iuged by the ouerture
and openyng of the gospell, all whyche thinges no-
man shuld haue vnderstanded, had not Christ sente
his holy ghost, whom in this place he surely promi-
seth shulde come and he came in dede accordinge to
hys promise vpon the daye of Pentecoste as it is
redde in the first chapter of the Actes of the Apost-
les. Now the holy ghost is called a comforter whych
in the Greake is called Paracletus of hys effecte oꝝ
office forasmuche as his office and feate is euen fro
tyme to tyme so longe as this spirituall kyngdome
shall endure, to comforte mens consciences in this
worlde. When this comforter cometh, saith Christ,
he shal rebuke the worlde of synne, of rightuousnes,
and of iugemente. Here ye se good people, thre lettes
oꝝ obstacles, whych by thoffice of tholy ghost muste
be moued away to thintente thys spirituall kyng-
dome mighte be vnderstande, that is to saye, synne
whych is, not to beleue in god, & this thinge no man
doth vnderstande by his propre nature, and yet on-
les it be vnderstande no man can haue accesse to the
kingdome of Christ. The seconde is the ignoraunce
of the true iustice whych pleaseth god, and this also
can no man take noꝝ perfoꝝn of himselfe. The thirde
is iudgement, wheras we vnderstand not naturally
that the deuell is iuged by the disclosing of the gos-
pell. These thre lettes and impedimentes be roted
natutally in euery mans mynde whych no man can
vnderstande of himselfe oꝝ take them away by hys
owne power. Wherfoze to the doynge hereof is the
holy gost promysed in this gospell. Now foꝝ asmoch
as

On the.iiij. sondaye after Ester. Fol.xxiiij.

as the kingdome of Christe is heare conuersaunt amonge men which be synners and whyche of nature can do nought but synne but loue their own rightousenes and iudge after their owne fashion of the gospel:therfore the holy ghost in executinge his office doth not moue the to departe out of this worlde that thou mayste haue no occasion to synne, neyther woll he that ciuile iustice or humane iudgemente shulde not be executed in thys worlde, but he teacheth the truly to knowe, what thyng synne is.

For every man of hys owne brayne, & by hys owne power & wytte feyneth thys or that to be synne, as it hath been sufficiently proued vnder þe kyngdome of the Byshoppe of Rome. But when the holy gooste cometh and repproueth vs by gods worde, our owne imaginacions & fantasies destroyed, then we know that to be synne whyche no man iudged befoze to be synne. So we knowe nowe that it is synne, yf a mā beleue not in only Christe concernynge iustice, whyche thyng befoze the receyvinge of the holy gooste none of vs all knewe. In semblable wyse it is to be spoken of ryghtousnes and iudgement, whych two thynges, we vtterly cōsidered not befoze þe openyng of the gospel, wherby the holy gooste repproueth the worlde. But lest ye shuld suspecte thys interpretation to be not grounded of scripture, harken howe Christe hymselfe expouneth thys thyng: The holy Of sinne: gooste (he sayeth) shall rebuke the worlde of synne. Why? because they beleue not (sayth Christ) on me. Loo howe Christ expouneth hymselfe what he meaneth by synne, that is to witte incredulitie or my beleue towardes hym, whyche only thyng doth condemnne.

On the .liij. sonday after Ester.

Q demne men, lyke as on the contrary parte the onely belefe in Chyſte ſaueth. The papistes haue wrested this texte (as they do al other) to theiſe wylde beles of the Turkes & Saracynes, and such people as be farre from vs, but they oughte to remember that in this behalfe they do synne worse then the Turkes, forasmuch as they wold be counted Christians, and yet in this meane season they labour to be made righteous and iuste before god by theyr owne workes without fayth in Chyſte. Of this abhominable spone, the worlde knoweth nothyng at all. Of rightuſnesse shall the holy goost rebuke this worlde. why? because sayeth Chyſte, I go to my father, and ye shall ſee me no more. That is to ſaye, becauſe I ſhall beginne my newe reigne, wherein an other manner of iuſtice then ye ymagine, muſt be required and ſhalbe of valour before god. Of iudgement the holy ghooſt ſhall rebuke the worlde, why? becauſe (ſayeth Chyſte) the Prince of this worlde is iudged alredey. And he calleth iugement the blyndnes of man whereby the worlde alloweth naturallie the reygne and the workes of Satan, for the worlde hath a corrupt iudgement by Adams fall, ſo that it ſeeth not what thinges god alloweth and what not. But (ſayeth Chyſt) I haue yet many thynges to ſpeake vnto you meaning of his croſſe and of his glory but by reaſon of your weakenes and infirmitie ye are not able to beare them nowe. As who ſhuld ſaye ye be yet carnall and therefore ye perceiue not the thinges that be of the ſpिरितe. But whē the ſpirit of trowth that is the holy ghooſt ſhall come he ſhall leade you into all trowth. The ſpirit ſhall teach you thinges ſpirituall. he ſhall

trans-

Iugemēt

Adhuc
multa
habeo.

On the .iiij. sonday after Ester. Fol. xxv.

transforme you and of carnall persones shall make
you goodly. For surely because ye be yet carnall, ye
cannot perfectly perceiue the scriptures concernyng
my death and glorious resurrection, which is to be
fulfilled for your redemptiōs sake. Here ye see playn-
ly good people, & thys place maketh nothyng at al
for the confirmation of the papistieall traditiōs but
rather agaynst them. For I praye you what is thys
trouth that the holy ghost shall teach you? Man-
nes traditiōs can not so. In them is no certayntie.
It is Christ and hys worde that is the only trouth.
Wherefore he shall teach only Christ and the worde
of god, for this is all trouthe. For (as Chrysostome Chrysol-
sayth) the gospel conteyneth al together. And the of-
fice (sayeth he) of a good preacher is truly to profe-
cute all that is in hys comission & not to chaunge
put to, or take away any thyng. But this & Bishops
of Rome in tymes past haue done, and yet at
this day do presume to do. Wherefore they are no in-
terpreters but deparcers of scripture, no vicars of
Christ, but of the deuill. They speake of their owne
heddes their owne inuentions and dreames, whereas
the holy ghost whiche here is promysed by Christ
unto vs shall speake nothyng of hymselfe, but what
so euer he shall heare, that shall he speake, that is to
saye, he shall speake none other worde of gospel, on-
ly he shall open and declare the worde that is already
spoken by Christ. This do not the papistes, for they
expound not Christes worde, but they bring another
word besides Christes word. Thys spirit of trouth
shall also shewe of thynges to come, that is to wit,
of the spreading abrode of Christes gospel throug-
out

On the .iiij. sondays after Ester.

out the hole world exten vnto the Gentilles: or hethē
persons as well as to the Jewes, whom yet the Jewes
despyed and toke for refuse and abiecte persons and
counted them selues onely for Gods electe and cho-
sen. This holy ghost shall glorifie Chyriste, that is,
he shall expounde him, he shall make him clearer and
shall auance and set him forth. But the byshop of
Rome doth cleane contrary for he obscureth & darke-
neth Chyriste and his doctryne. This holy ghost (say-
eth Chyrist) shall receyue of myne and shall shewe vn-
to you. And al that the father of heuē hath are myn.
This is to saye good people that the holy spirit of
god wherwith every christen man must be renewed
Ioh. iij. (according to Chyristes communication with Nico-
demus) shall breath or inspire nothing into the min-
des of christian folke but that which Chyristes gos-
pell and worde wylleth. He teacheth no newe thing
Wherfore my frendes, if we wolt be true christians
not only in name but also in dede, let vs put of oure
earnall and olde man, and let vs be ledde with the
spirit of god which is here called y^e spirit of trouth
Whiche spirit by the instrument of godes word as
here is declared shall open and discloose vnto vs all
trouth necessarye to oure saluation and soule helth,
which thing all the ancient doctour Iohn Chry-
some in some burnesseth saying. What so euer is sought
to the soule helth the same is al together conseynd
and accomplished in holy scripture. He that is igno-
raunt shall fynde there ynoughe to lerne. He that is
stubborne and a synner shall fynde there the skour-
ges of the iudgemente to come that he maye feare.
He that laboureth shall fynde there the gloynes and
promises

Chryso-
some in
cap. mat.
xxij. ho-
mi. xli.

On the .v. sonday after Ester. Fol. xxvi.

promises of lief euerlasting, by chaunging wherof, he may be moze & moze kyndled to do good woikes as becomneth a chrystian man to do. Let vs praye then to god with pure hartes that he wolle vouchsafe to send vs this holy ghost this comforter vnto our myn- des whych may open vnto vs al trouth. To whome be glory and prayse immortally &c.

The Epistle on the .v. sondaye after Ester.

The fyrste chapter of saynt James.

Thargument

O saynt James exhorteth chrysten men to de- clare their feyth wyth good woikes. And he sheweth what thyng true Religion or deuotion is.

Most deare beloued brethren, every good gyste and every perfyte gyste is from aboue and cometh downe from the father of lyghtes, wyth whō is no variablenes, neither is he chaunged vnto darckenes. Of hys owne wyll begat he vs wyth the worde of trouth, that we shuld be the fyrste frutes of hys creatures. Wherefore (deare brethrē) let euery man be swyft to heare, slowe to speake, slowe to wrath. For the wrath of mā worketh not that why che is ryghtouse before god. Wherefore laye aparte all fylthynes and superflustie of maliciousnes, and receaue wythe mekenes the worde that is grafted in you, whych is hable to saue your soules.

The holy Apostle of God saynte James good chrysten people in the epistle of this day dothe discern the true hearers of gods worde from the false hearers. And ye shal vnderstande that the true

G.ij. hearers

On the .v. sondaye after Ester.

who be
the true
hearers
of gods
worde
mat. xiiij

Psal. i.

the false
hearers.

Estote
factores
verbi.

hearers of gods worde be they whiche take it with
fayth, whiche vnderstande it in theyr harte & whiche
do garnishe it outwardely with suche workes as be
prescribed and appoynted them to do, and (as the pa
rable of Chryste declaroth) whiche do heare the worde
of god and vnderstande it, whiche also byrnyng forth
frute some an hundred folde, some sixty folde, some
thirty folde. And it is he (according to the wordes of
the prophete Dauid) whiche is lyke a tre planted by
the ryuer syde, bearyng his frute in due tyme.

But the false hearers of the worde be they whiche
heare it, but they receiue it nat with fayth, they vn
derstande it nat in theyr harte, neyther do they fur
nyshe and declare it to the worlde with good workes
and as the parable of the sower sayeth, they suffre the
deuyl to take the worde out of theyr harte. These be
only temporall hearers and but for a season, they be
but starters, they stycke nat by it. They be also suche
as when they haue perceyued & taken the true worde
of god, they choke it with the care of this world and
with the discomfytynes of ryches & so make the worde
vnfertile, for they receiue it nat with ful mynd but
by snatches, and myndyng other thynges, euen as
he whiche beholdeth his bodely face in a glasse, and
forthwith goeth bys waye and forgetteth by and by
what maner thyng it was. Be ye then doers of the
worde, that is to wete, declare in good workes that
ye truly vnderstande it, and be nat hearers onely, as
who shalde say. Ye that heare the worde of god with
poure eares and do bolle and glory in the knowledge
therof, and neuertheles be occyped and intangled
in other maters ye do nothyng els but deceiue pour
selues.

On the .v. sondaye after Ester. Fol. xxvij.

felues whych thynge he declareth with a wonderful
goodly and apte similitude. For lyke as it nothinge
helpeth a man to stāde befoze a glasse and to se hym
selfe faire, whan he goeth away forthwith, and for-
getteth strapte hys beawtie, So it helpeth a man no
thynge at all to heare gods worde, unless he receyue
it in hys harte, and take holde of it by fayth, depely
pzyntyng in hys mynde the beawtie therof, and be de-
lyted therin, and synally declare wyth good workes
that he doth truly vnderstande it. Furthermoze he
that standeth befoze a glasse maye well glozie and
bragge of hys beawtye for a tyme: So he that hea-
reth the worde may well reioyse and glozie of it.
But whan the glasse is taken away anone the beau-
tie is out of the mynde. So in tyme of necessitye and
tribulation, yf the true glasse of gods wyll that is
to wyte the worde of God be taken awaye and not co-
sydered, anone the promyses and gospell that is to
saue the glad tydynges concernynge our redempti-
on is out of mynde, the beawtie of gods goodnes is
forgotten, and finally the wyll and pleasure of the
Lorde is neglected. But on the contrary parte who
so loketh in the perfyte lawe of lybertie and continu-
eth therein yf he be not a forgetful hearer but a doer
of the worke, the same shalbe happy in hys dede. As
who shulde saye: He that rightly heareth and vnder-
standeth the worde and doeth expresse the same with
worthy workes in such wyse as he sheweth hymselfe
to haue a firme & sure vnderstandynge of the same
whereby he maye baynquish and chase away death,
Satan, and synne: he shalbe happye in hys dede or
worke, he shalbe declared by hys dedes to be a iusti-

On the. v. Sonday after Ester

Auguf. fied perfon and faued. For dedes & workes in chryſt
men be testimonies and wytnesses of our iustifying
fayth and that we do vnderſtande ryghtly and tru-
ly gods worde. For (as ſaynt Auguſtine affirmeth)
fayth ought to go before workes. Yea he declareth
playnly þ workes wythout fayth can not be good,
and he allegeth for hys purpose that texte of ſaynte
Ro. iiii. Paule: Omne quod non eſt ex fide peccatum eſt.
That is to ſaye, what ſo euer is not of faythe, the
ſame is ſynne. Herevnto alſo agreeth Chryſoſtome
Chryſoſtome de where he ſayeth: Fayth ought to ſhynne before wor-
fide et kes, and workes muſte be the handmaydes oꝝ way-
Lege. tyng ſeruauntes and folowers of fayth.

Trueres
ligion.

Secode, in thys epiſtle ſaynt James doth teach
vs (good people) what the ryght and perſyte religi-
on of a chryſtian man oꝝ woman is. Yf any man (ſay-
eth ſaynt James) woll ſeme to be: religiouse amon-
ges you, not reſtraynyng hys tonge, but ſeducyng
and decryyng hys owne harte, thys mans religi-
on is vayne. Pure and vndefyled religion before
God the father is thys: to viſite the fatherleſſe and
wedowes in theyꝝ aduerſitie, & to kepe thy ſelfe vn-
ſpotted in the worlde. Lo good people here ye haue
a true definition of religion. It is not to be locked
vp in ſtone walles and to departe from the compa-
ny of the worlde, as thoſe diſguyled and falſe religi-
ouſe perſones lately in thys realme dyd, but it is to
be conuerſaunt amonges men wythout ſpote oꝝ re-
prouſe, it is to viſite oꝝphanes and fatherleſſe chyl-
dren, to go and ſuccour the pooze wydowes, to go a-
bout and to wyne þ people to Chryſt, to ſyſh mens
ſoules and to bryng them into the kyngdome of
Chryſt

On the .v. Sondaye after Ester. Fol. xxviii.

Christ out of the tyranny and raygne of Antichriste. I call Antichrist whosoever teacheth other deuotions and holynesses then Christ dyd ordeyne. For he that is not wyth Christ is agaynst Christ. wherfore good brethren and sisters, let vs be accordeynge to saynt Iames monition here, not onely hearers but also doers of the worde, but of what worde of the bishop of Romes worde, of Antichristes word which is contrary to Christs vnspotted & syncre word: no but of gods worde, to thintent we maye loke into the perfecte lawe which breaketh out of fre spirite & sayth into workes of charitie. Let vs embrace y true religio that is here prescribed and set forth vnto vs. Let vs bysite the orphanes, the desolate wydowes & our pooze neyghbours that be destitute of comforte and relyfe. Thys let vs do of a fre and franke harte not as constraynedly but wyllyngly and gladly. Thys doyng we shall declare by our dedes that we haue the lyuely sayth that shall iustifie vs in gods sight. In these our dedes, but not by these our dedes nor through these our dedes, we shall as saynt Iames assurcth vs be happy, and so happy that nomā shalbe able to take our ioye and blysse from vs. For we shall not onely lyue here in thys worlde in peace of conscience and in the kyngdome of Christ, but we shall also in an other worlde inherite the vnspeakable ioye and felicitie of heauen, where lyueth & raygneth the father the sone and holy goost perpetually Amen.

The Gospel on the .v. Sondaye after Ester, daye which is the next sonday before the crosse dayes, the .xvi. Chapter of Ihon.

Char-

On the v. sonday after Ester.

Thargument

Prayers are hard through Christ.
Jesus sayd to his disciples, after a while ye shall not se me, and againe after a while ye shal se me, for I go to the father. Thā sayd some of his disciples betwene them selues: what is this, that he saith vnto vs, after a while ye shal not se me, and againe after a while ye shal se me: and that I go to the father? They said therefore: what is this that he saith, after a while? we can not tell what he sayth. Iesus perceyued that they wolde aske him, and said vnto them. Ye inquire of this betwene youre selues, because I sayd after a while ye shall not se me, and againe after a while ye shall se me. Verely, verely I saye vnto you: ye shall wepe and lament, but contrary wise, the world shall reioyse. Ye shal sorowe, but your sorowe shal be turned to ioye. A woman whē she traueyleth hath sorowe, because her hour is come. But as sone as she is deliuered of the child she remembreth no more the anguy she for ioye that a man is borne into the worlde. And ye now therefore haue sorowe: but I wyll ge you agayne, and your hartes shall reioyse, and your ioye shall no man take from you.

The
vertu of
prayers

In the first parte of the Gospel of this date (good people) is a commaundement and promise set forth vnto vs wherby we be allured and stirred to praye. And surely such a christian person can no wher haue better counforte in such thynges as he is troubled

On the v. sondaye after Ester. Fol. xxix.

in, and in tyme of necessitie and aduersitie, then instantly to pray and to open his affliction and greefe with ardent petition and humble sute to God, who onely will and can helpe him in his distress & geue him comforte, yndoubtedly it is ryght necessary that we thzoughly perceiue & knowe the institution and intent of this present gospel, to the intent we might be the moze inclined and disposed vnto prayer. For who wolde reiecte and despise prayer as a thyng lytle necessary, seying it is so muche auanced and commaunded by Chryste vnto vs: Yea this commaundement bothe as straitly bynde vs, as the fyrste commaundement of the Decalogie doth. This to be true we may se in another place where Chryste byddeth vs alwayes to pray and that without ceasing or intermission. Marke that it is necessary then and conuenient that we shulde pray. Wherfoze as we be by speciall word and commaundement of Chryste drawe and inforced to pray: So also this gospell allureth vs to the same with a speciall promise. For it is here promised vs by Chryste that our prayers that is to wete the prayers of chrysten ysons shal not be vaine ne frustrate, but that we shalbe surely herde & shall obteyne our suites. For why elles wolde Chryst haue bounde this his worde and promise with an othe, sayeng, verely verely, What so euer ye aske the father in my name he shall geue it you. Also aske and it shalbe gyven you. Do ye not heare how our prayers shal not be vaine nor frustrate. who then wold nowe be slouthfull to pray seying Chryste by his speciall commaundement hath wylled vs to the same. Forthermoze, ye shal here vnderstande that bycause

lu. xviij.

H. J.

we

On the .v. sondaie after Easter

we must
pray on-
ly in the
name of
Christe.

we shuld not thynke that the labour of our prayers shuld be in vayne: therfore doth Christe here in this place allure vs with a notable and special promysse as is before remembred. But herin are two thinges to be considered & pondered of vs. The one is þe we shuld pray in none other name the in only Christes name. Now we pray in the name of Christ when we appoche to god in the faythe of Christ and do com-
forte our selues with the trust and assiaunce in him, that is to wete, that he only is our mediator or ad-
vocate by whom all be forgiven vs, and without whom we can deserue nothyng but gods indigna-
tion and wrath. For I pray you what saynte, what holy man is there either in heauen or earthe whiche sueth maketh intercession and is mediator to the father of heauen for vs in suche wyse as Christe is. Assuredly it is Christe only by whose merite and in-
tercession not only we obtene pardon of our synnes & ryghteousnes but also he taketh vs in the place of his brethren communicating vnto vs the roume or of-
fice of presthoode as testifeth also **1. Pet. ij.** Peter in his first epistle so that we also by authoritie and vertue herof may lyke wyse haue accesse to the father & seke of him in our afflictions grace helpe and comforte. This thyng confirmeth also Christ himselfe where he saith I saie not vnto you that I shalbe an in-
tercessour or suter for you to my father. For the fa-
ther himself loueth you because ye haue loued me in beleuyng that I am come fro the father. Wherefore good christen brethren syth we haue suche an aduo-
cate and mediator for vs yea sythe we also our sel-
ues be admitted by Christe to the function & offyce
of

On the .v. sonday after Ester. Fol. xxx.

of prestes : I pray you why shulde we so muche de-
pende vpon confidence of others to be meanes & suters
for vs : This thyng also doth the auncient and holy
father s. Chrysostom ful wel declare in his homely
De profectu euangelij Where he writeth in this
wyse. Thou shalt nede no patrones or aduocates to
god, neyther shalt thou nede to runne byther and
thyther to flatter othe that they maye intreate for
the, but albeist thou be alone and hast no patron or
intercessour, but prayest to god by thy selfe alone, yet
shalt thou throughe obteyne thy sute & demaunde.
for god both not so easely graunte when other men
praye for vs as when we praye our selues although
we be full of many vices and synnes. No what thys
holy doctour saythe. He certifieth the that thou arte
soner herd when thou praieest for thy selfe then when
thou makest othe to praye for the. Whyche thyng
Theophilact^s affirmeth also, where he saith. Marke
that albeist sayntes or holy-men praye for vs, as the
Apostles dyd for the woman of Cananer, yet we be
rather herd when we praye for our selues.
furthemore we muste take hede good people that
we be suters vnto god in our prayers for nothyng
that is repugnaunt to the glozy of god to our owne
saluation and to gods will. for in thys behalfe that
god almyghty wyll neither admytte nor heare oure
prayers it is manifestly shewed by that he teacheth
vs in our pater noster to saye. Fiat voluntas tua, thy
will be done. wherfore we shall then be hard when in
our necessities we desire and require gods helpe ha-
uing respect euer and casting our eyes to his wyl to
hys comaundement and promise and not alledging
D. 11, our

Chryso-
stome.

Theo-
philact^s
tus in Io-
han. ca.
xv.

Math. v.

On the .v. sonday after Ester.

ij. cor. i.

Ro. viij.

Phi. iij.

From
whence
the peace
of conscience
springeth

our owne worthynes (whych is nothyng at all) but
only the merite of Chyriste, then I saye our petition
and sure shal surely be admitted & hard. Forasmuch
as all the promyses in Chyrist be est and amen that is
to saye moost certeine and sure, as Paule in his se-
cond epistle to the Corinthians wytteth. Whereouer
bicause oftentimes we be so vntoward and folye,
that we cannot espye our owne necessitie and nede:
Therefore Chyrist wil likewise teache vs what maner
thyng our petition ought to be, (prayer sayth he) that
your ioye may be ful. What ioye I pray you is this:
vndoubtedly it is no worldely or corporall leappynge
or daunsing and reioysing, but it is a spirituall ioye
wherof saint Paule maketh mention wher he saith,
Reioyse in the lord. And againe I saye reioyse. From
whence then procedeth this ioye? Surely of saythe.
But howe is this? Truly if at any tyme I heare the
gospell taughte wherin is offeryd by Chyriste to all
men remission of synne: I muste beleue it if I woul
that that sermon or preaching of Chyriste shulde do
me good. But beleue it I cannot, onles by the word
the holy ghost be gyuen me whych maye worke such
faith in me. That if the worde & the spirite worke
in me sayth, I nede not to doubt any thyng at all
herein, but that Chyriste hathe not only perdoned me
my synnes in suche wise that they canne no more be
called into iudgement and condemne me, but also
that he hath recociled the father in heauen vnto me
and made him my speciall good lord and father in
such sorte as he now knowledgeth and reputeth me
for his sonne and that he wol preserve and conserue
me vnto everlastyng lyfe, and from hennis after ward

spyn-

On the .v. sondaye after Ester. Fol. xxxi.

springeth oute peace of conscience vnto me and the
spirituall ioye wherof in thys gospel oure sauoure
Christe speaketh, but suche ioye oughte alwayes to
growe and to be increased if it wolbe made perfecte
and ful. wherfoze that it may growe and wyth per-
petuall encrease waxe greater and greater. vndoub-
tedly god of his most bountifull mercy will byynge
to passe, if so be we instantly call vpon hym with co-
tynuall prayers. Wyth therfoze (good christen peo-
ple) Christ hath gyuen vs in commaundement that
foz such ioye of harte we shulde praye to thentente it
myght be made consummate & fully perfecte, we must
here obey him that we may truly saye with þe blessed
virgine Marpe. Et exultauit spiritus meus in deo
salutari meo. That is to saye. My spirite reioyseth
in god my sauoure.

ij. pe. ii.

Luce. ij.

Finally (my brethren) Christe doth here agayne set-
oute the rudenes and ignorance of his apostles be-
foze theyr eyes, and confesseth that hys lessons and
teachinges haue bene hither vnto but as riddles and
parables vnto them, and that to the vnderstanding
of such thynges as he taught them it was necessarie
that he shulde not speake vnto them in parables
and ryddelles, but that he shulde speake of hys fa-
ther vnto them openly and frely, that is, that it was
necessarie that he shulde sende them the holy ghoſte
who myght make them able to attapne hys wordes.

And suerly good people this kinde of ignoraunce
and blyndnes was not only in the apostles before
they were confirmed with the holy ghoſt, but it is al-
so naturally planted in all men in so moch that ther
is not one whych canne either vnderstand oz worke

Pla. xliij
Ioh. iij.

H. iij. any

On the .v. sonday after Ester.

any thinge that good is, onles he be transformed by the spirite of god vnto a newe creature. We thinke our selues neuertheles very prudent and wyle euen as the apostles dyd in this gospell sapenge, so now thou speakeste frely & openly, neyther speakest thou any parable, now I know that thou knowest al thinges. &c. But no doubt thys was a very folyshe rashnes and arrogauncie euen as that was, that Peter dyd when he wolde go with Christ both into prison and into death by whiche cashe promise he shamed hymselfe when befoze the cocke crewe he denied his Maister Christ thysse.

Wherfoze all thys holerhyng is wytten for oure cause that we shuld not arrogauntly pzeume to take any thyng vpon vs rashely and temerariouly, but that we shuld rather walke in an humble mynd and spirite, confessinge and knowledgunge continually that we be bothe miserable and ignoraunte persons in such thynges as concerne Christes glozve, forasmuche as without the spirite of god we canne neuer vnderstande the mystery of the gospel. For assuredly the wysdome of the fleshe is folyshe befoze god, and the more knowlege it boasteth & pretendith in spiritual and diuine thynges, so much the more is the folyshe of it declared and bittered. Let vs then my good brethren and sisters in all oure necessities and troubles pray accordyng to the wordes of this gospel, but to whom? To the father of heuen. In whose name? In Christes. And what shall we praye for? that our ioye may be perfecte & full. What is thys to saye? that by Christ our sinne beyng taken away, our conscience maye be quyet and sure of euerlastinge lyfe, whiche

A sermon in the Rogation weke. xxxij.

is a tyght perfecte ioye. Let vs praye that we maye be taught openly and playnly wythout prouerbes or parables, that is, þ we maye receyue the holy spite of cōfōrte into our soules whych in gods worde maye instructe vs of all trouth. Whych graunt vs God the father of heuen. Qui uiuit et regnat in secula seculorum. Amen.

A sermon in the Rogation weke or a brieft instruction for the weake in the faithe what they ought to do in these dayes of Rogation.

God people thys weke is called the Rogation weke, bicause in thys weke we be wōte to make solemne and general supplicatiōs or prayers which in Greke be called *Litanies*. Nowe therfore I exhort you and in the Lordes name I require you, that in al your *Litanies* or supplications ye wol so do, that the thyngs maye agre to the name, and that this oure *Litanie*, thys our supplication and rogation may be made wythe such true and earnest sayth, that we may admonishe god and put him in mynde of hys fatherly promises. He that wyll not endeuour hymselfe to do this, let hym tarpe still at home, let him kepe hun and abstayne from thys holy processio lest he happen to iritate and to angre god more, then other men shalbe hable to pacifie and still hym. Albeit (alacke for pitie) these solemne & accustomed processions and supplications, whych we vse commonly as in this weke to make, be now growen into a tyght

Litanies.
The abuse of these dayes.

A sermon in the Rogation weke.

a ryght foule and detestable abuse, so that the moost parte of men and women in these solenne dayes of supplication do come forth rather to set out & shewe themselves and to passe the tyme wyth bayne & unprofytable tales and mery fables than to make general supplications and prayers to god for theyr necessities. I let passe the other enormities and vices, whych on these dayes be customably perpetrate and done. I wyll not speake of the rage and furour of these vplandyshe processions and gangynges about, whych be spent in ryottinge and in bely there. Furthermoze the banners and badges of the crosse be so vnreuerently handled and abused that I maruayle greatly God destrope vs not all in one yere. What shall I say? Surely they are now grown into such abuse that there be farre greter causes to take them awaye and utterly to abrogate them wyth the other holydayes, than ther were in tymes past to institute and ordeyne them. And assuredly it is the parte of byshoppes, of parsons, of bycates, and curates, yea & also of prophane Magistrates to se that those unchristen and vngodly abuses be auoyded and taken awaye, or yf the thyng be past remedy, vitterly to abolishe and abrogate these letanies and supplications thus abused. For assuredly it were much better and moze christian lyke, that christian men and women were gathered and assembled together in the church there to make theyr supplications & prayers to god, than after such an hethe & vncruly fashyon to mocke God and his holy sygnes. And (no doubt) such as be curates and heromen of Christes churche shall tendre a sharpe rekenyng and accomptes to God for
wynkyng

wynkyng at these abuses.

Now in these Rogation dayes, two thynges are to be asked of God and prayed for. The fyrst is, that God of hys goodnes and clemency wolle defende and saue þe corne in the felde, and that he wolle purge the ayer, to thintent that not only the lappe of the earth may be replenished wyth seasonable rayne, and that the ayer maye be tempered to the vtilitie and furthe raunce of the corne, but also that it be not infected & that by the eatynge and drynkyng therof neyther we nor our bestes do catehe any pestilence, poxe, fevers, or other diseases. For as testifyeth saynt Paul in hys fyrst epistle to Timothy, gods creatures as meate, drynke, corne, and such other thynges be sanctified by the worde of God, and by prayer. For fro whence come pestilencies & the other kindes of diseases and of sykenesses than that the noysome spirites do infecte the ayer. And by reason herof commonly our corne and grapne be perished, infected, and blasted, and so we (God permyttinge the same) by eatynge and drynkyng our owne grapne do gette vs death and greivous affections of the body. For this cause be certayne gospels redde in the wyde feldc amonges the corne and grasse, that by the vertue and efficacie of gods worde, the power of the wycked spirites whych kepe in the ayer may be broken, and the ayer made pure & cleane, to thintent the corne maye remayne vntouched & not infected of the sayd hurtfull spirites but serue vs for our vse and bodely sustenance. Wherefore (my deare brethren) we oughte to make these solemne processions wyth earnest myn- des and wyth all reuerence, & in especiall we oughte

what is
to be de
maunded
in sup
plicati
ons.

i. Timo.
iiiij.

Q

A sermon in the Rogation weke.

to handle and to heare the worde of God wyth deuoute and religious myndes. Thus doyng, doute we nothyng, but that gods worde wol bitter and execute hys vertue vpon the corne and ayer, that those noysome spirites of the ayer shall do no hurte at all to our corne.

Seconde, thys is also moost of all to be desyred & humbly to be prayed for in these rogation dayes, that God woll vouchsaue to blesse hys creatures not only (as befoze is sayd) for the comoditie of oure bodyes, but also for our soules helth, lest our miserable soules do herby cathe vnto themselves pestiferous infection and damnable contagion. I meane as thus: The popson and infection of the soule is synne. Now whan God poureth vpon vs plentyful croppes and increase of all thynges: forthwyth we beyng moost ingrate and vnkynde persons do by laynously gyue oure selues to dayly bankettes and feastynges and to moost beastly fyllyng of our pāchies, herof by & by ensueth ydelnes, & of it spryng whordomes, adulteries, blasphemies, cursynges, perjuries, murders, warres, and all myschiese, so that it were much better for vs yf our corne and cattel dyd not so happely and plenteously prosper and take.

So the thyng that we demaunded in our processions and supplications we do fynde, for god maketh vs here aboundauntly in this behalfe to enioye our requestes and desyres and doth minister al thynges to the bodye wyth a large blessing, whyche thyng neuerthelesse is moost present popson and pestilence to the soule and it is the occasion of great myschiese. For doubtles surfettyng and ydelnes, of all nough tynges

A sermon in the Rogation weke. Fol. xxxiiiij.

tynes be the rottes, and the fountaynes of all euels.
But alake, alake, thys goostly infection we nothing
at all regarde, we passe not of it. The pestilence which
noyeth the body we eschue it with great care and we
study to dysue it awaye wyth often prayers and sup-
plications laynge vnto it all the medicines and re-
medies we can deuise. But in thys spirituall pesti-
lence we go styll on and proceede wythout care or
thought and euen for thys purpose as it seemeth we
desyre of God large sustentacion and aboundaunce
of all thynges and to be deliuered from the corporall
pestilence and infections that we maye the moze fre-
ly and abundantly endure after a delicate sorte in
spirituall infection. But assuredly (my frendes) al-
myghty god the scrcher of hartes whyle he seyth vs
sleepyng in such careles wyse and that we nothyng
regarde thys so pestilent a pestilence: he also winketh
at our destruction accordeyng to our owne bowes &
requestes; he graunteth vs cōpye and aboundaunce
of all thynges and so blyndeth vs wyth the prospe-
rous successe of all thynges and drowneeth vs in the
synke and puddell of synnes tyll at last oure synnes
by longe vse runne into a custome and that the na-
me of synne be forgotten.

Wherfoze moost dearely beloued brethren and
sisters albeit euery day we ought to exhibite suppli-
cations and prayers to the Lorde wyth a rough cha-
stisement of our body to dysue awaye fro vs so hor-
rible floudes of all myschefe, namely in thys region
moost addict and gyuen to cōmessacions, to banquet-
tynges, to reuelynge, to surfettynges, to ydelnes, &
to the vyces that ensue of them to thintent that god

A.ij. ones

A sermon in the Rogation weke.

The abuse of
goddess
gyftes.

Rom. i.

ones at laste maye lpghten vs wpyth hys grace that
we maye vse hys gyftes to the helth of our soule and
to the holsoinnnes of our body, in suche sorte, as these
gooddes of the contrey, I meane our corne and cattel
myght be auaylable aswell to the tuicion and defece
of our body as to our soules health. But as I haue
sayd and saye agayne God hath made vs so blynde
and so vnfaury, that we are wahren playne Epicu-
res vtterly voyde of all feare oz care of God mooste
shamefully abusynge hys gyftes to the ryot of the
body and destruction of the soule. And for asmyche
as thys our detestable wickednes and abuse of this
godly institucion is not amended but wareth yerly
worse and worse, therfore God hath gyuen vs vp in
to a disallowed mynde so þe we make these letanpes
and rogation dayes by our synnes vtterly vnprofy-
table and vnfrutfull vnto vs. Beholde how angrey
and how soze displeased God is wpyth vs, neyther is
there any to aswage and appeace hys fury, syth our
letanpes, our supplications, processions, & prayers
wherewpyth we rather mocke god thā wozshyp hym,
spendynge our tyme and abusynge hys benefites in
thys wyse: be rather kyndlynges and nouryshmen-
tes of goddes indignation and vengeaunce, thā mi-
tigacions and swagynge therof. God graunt ther-
fore and be presently at hāde & assystent to vs (good
people) that ones at last we may come home agayne
to our selues and to returne to the hart and that we
may brynge instincted and kyndled wpyth earnest and
sure fapth put from vs hys wpyth and displeasure,
to whome be prayles and glory, in secula seculorum
Amen.

The

The epistle on the Ascension daye. The fyrst chapter of the actes of the Apostles.

Thargument.

¶ Christes Ascension into heauen is here described.

IN the former treatyse (Deare Theophylus) we haue spoken of all that Iesus beganne to do and teach, vntyll the daye in whych he was taken vp, after that he, thorow the holy goost, had gyuen comaundemente vnto the Apostles whome he hadde chosen, to whom also he shewed hymselfe alyue after his passion (and that by many tokens) appearynge vnto them fourtye dayes, and speakynge of the kyngdome of God, and gathered them together, and commaunded them, that they shoulde not departe fro Ierusalem: but to wayte for the promise of the father wherof (sayth he) ye haue herd of me. For I hon truly baptyfed with water: but ye shalbe baptyfed wyth the holy goft after these few dayes. When they therfore were come together, they asked of hym, saynge: Lorde, wilt thou at this tyme restore agayne the kyngdom to I Israel. And he said vnto them: It is not for you to knowe the tymes or the seasons, whych the father hath put in his owne power: but ye shall receaue power after that the holy goost is come vpon you. And ye shalbe wryteses vnto me, not only in Ierusalem, but also in all Iewry and in Samary, and euen vnto the worldes ende. And whā he had spokē these thynges, while they behelde, he was taken vp an hye, and a cloude

Ioh. xx.

lu. xxiiij

Ioh. iij. f.

Ioh. i.

math. iij

Math.

xxiiij.

lu. xxiiij

Ioh. xv.

Mar. xxi

I. iij. receaued

Math.
xxiiij.
mar.xiiij
Apoc.i.

On Ascension daye.

receaued hym vp out of theyr syght. And whyle they loked stedfastly vp toward heauē, as he went, beholde, two men stode by them in whyte apparell whych also sayd: ye men of Galilee, why stande ye galyngye vp into heauen? Thys same Iesus whych is taken vp from you into heauen, shall so come, euen as ye haue sene hym go vp into heauen.

Welbeloued brethren and sisters in our Saviour Christe, thys daye is called the Ascension daye, cause that as thys daye, Christe our Saviour and redemer mounted oʒ slyed hy to heauen after hys resurrection leauynge hys Apostles and Disciples vpon the earth whych thyng is one of the articles of our Crede oʒ beleue. And albeit saynt Luke the holy Euāgelist doth ascertayne vs of this thing in the ende of hys Gospell whych he wrote of the actes and lyfe of Christ, yet for asmuche as he touched the thyng but bryefly and lyghtly there, therfore he doeth here in the lesson of thys daye whych is the begynnyng of an other boke that he wrote for our instruction of the dedes and actes of the Apostles, increate the mater moze at large.

First therfore ye shall marke and obserue (good people) that the Euāgelical histories do paynt out Christ vnto vs as yet couered wth the burchen of flesh, & as yet not glorified; how be it in the meane season he declared hymselfe aswell by hys heauently doctrine as by many hys myracles which he shewed that he was very God. But in the actes of the Apostles he is described and set forth vnto vs as onc that nowe raygneth & is glorified. Thus therfore saynt Luke

Luke beynneth hys description. In the former
 treatyse of boke whych I wrote dearly beloued fréd Theos
 Theophilus (whych by interpretation signyfeth a philus.
 loue of God) we haue spoken of all that Iesus be-
 ganne to do and teache. He sayeth not of all that Je-
 sus began to teache & do. for our Sauour Chyſte
 fyrſt dyd practyſe and worke ſuch thynges as he af-
 terwarde taught. He wente to Jhons baptiſme. He Mat. iij.
 wythdrew hymſelfe for a ſeaſon out of the compa-
 ny of the worlde aſore he wolde take vpon hym to
 preache, and to teach other. The ſpíríte led hym into Mat. iijj
 wyldernelle; where he faſted forty dayes and four-
 ty nyghtes. He ſuffered there moost ſharpe hunger to
 arme hymſelfe wyth abſtinence and patience. He
 there endured the mooste bytter aſſaultes and tem-
 tations of our goostly enemye the deuell, as appea-
 reth manifeſtly in the fourth chapter of Mathewe.
 Al thys he dyd to ſhewe vs an exéple how we ought
 to do. We haue many teachers but ſewe doers.
 Thou (ſayeth Paule) whyche teachest another, tea- Rom. i.
 cheſt not thy ſelfe. Thou preacheſt a man ſhulde not
 ſteale, and thou ſtealeſt thy ſelfe. Thou that ſayeſt a
 man ſhulde not commytte adultrye, comytteſt hoze-
 dome thy ſelfe. Thou abhorreſt ymages, & yet thou
 doeſt robbe God of hys due honour. Chyiſt byddeth
 hys Apoſtles and preachers that they lyght ſhulde
 ſhynne befoze men. He wolde haue them to be the ſalt Math. v
 of the earth. But yf the ſalt (ſayeth he) be vnſauery,
 wherewith ſhal it be ſauered? it is good for nothyng
 but to be caſt out of the dozes and trode vnder fete.
 And in concluſion he ſayeth in thys wyſe. Whoso-
 uer doth and teacheth, the ſame ſhalbe called greate
 in the

On Ascension daye.

Math. v. in the kyngdome of heauen. Yea he furthermore as-
sureth vs, that onles our ryghtuousnes do passe the
ryghtuousnes of the scribes, and pharisees: we shall
not entre into the kyngdome of heauen. But wol ye
knowe good people what be scribes and pharisees?
Harken what Chyste sayeth in the xxij. chapter of
Mathew. The scribes and pharisees syt in Moyses
chaire. All therfore that they byd you obserue, that
obserue and do, but do not ye after theyr workes, for
they saye and do not. Yea they bynde together heuy
burthens and greuous to be borne, and laye them on
mens backs, but they themselues wyl not heue at
them wpyth one of theyr fyngers.

Origene. But let vs now se, whether there be any suche
scribes and pharisees amōges Chyste men, as were
in olde tyme amōges the Jues. Origene that an-
cient doctour, wytyng vpon thys place of Ma-
thew, sayeth, that those be scribes, whych depart not
from the letter of the law. These be such persons as
teach nothyng but the outwarde obseruyng, and
as who shulde saye the barge of the lawe, where as
Ro. viij. accorpyng to saynt Paule the lawe killeth and the
spirite quykeneeth. for as saynt Austine doth very
Austine. well declare, the letter of the lawe wythout the spi-
rite is not ynough. It is the spirite that quicke-
Ioh. iij. neth, of whome, onles a mā be borne agayne, he can
not entre into the kyngdome of God. Thys spirite
is wont to lede men into al trouthe, he discloseth and
openeth vnto vs the pyth of the lawe, that is to say,
the lyuely and earnest sayth in Messias that was pro-
myssed so longe before by the prophetes, euen our sa-
uiour Chyste Iesus, for whose loue we ought frelpe

to fulfill and worke the lawe and not constrainedly
 lyke slaues and bondmen, forasmuch as the spirite
 of God hath enfranchised vs and made vs Chrestes
 freemen. They than whych teach not thys freedom
 and enfranchisement of christian men, that is to wit
 whych teach not the pyth or karnell of the lawe but
 the barke or houske, be no better than scribes. Now
 I pray you, what other be al papistes but euen such
 a worse, for they can skant abyde to teache so muche
 as the letter of gods law, whych neuertheles beyng
 taught nakedly and alone doth but kyl, it quicke-
 neth not. Yea they wol teach welnere nothyng but
 theyr owne traditions, customes and beggerly ele-
 metres. I haue bryefly shewed you (my frendes) which
 be scribes, accoꝝdyng to the definition of the aunci-
 ent doctour Origene. Let vs now se, what he calleth
 a Pharisee. Such as professynge (sayeth he) some
 greater thyng do diuide themselves as better from
 the multitude and conion sorte of men, be called pha-
 risees, which by interpretacion be as much to say as
 diuisi or segregati, that is to wyt, diuided or seuered
 persons. For Phares in Egipt is called a diuision.
 Now accoꝝdyng to thys definition whether there
 be any pharisees in Chrestendome I repute me to
 your selues. Lorde God what diuisions, what sectes
 what sūdy sutes of holy holy persons haue we had
 in Englade now of late whych thought themselves
 better and holier than the rest of people, yea whiche
 wolde suffer none to be called religious but them-
 selues, where as after the diffinitio of saint James,
 they were as farre wyde and differed as much from
 religious persons, as an eye differre from an owle.

The pas-
 pistes be
 scribes.

what
 origene
 calleth
 pharis-
 see.

On Ascension daye.

But let vs retourne to our lection. These scri-
bes and pharisees dyd teach but they dyd not þ thin-
ges whych they taught. Christ (as saynt Luke doth
here wytnesse) hysse dyd the thynges, and after he
taught them. And of all these thynges (sayth Luke)
whych Iesus began to do and teache vntyll þ tyme
of hys ascension haue we spoken in the former trea-
tysse. Thys treatysse we call comonly the Gospell of
saynt Luke. Now than whan the Apostles were as
on thys daye assembled and come together they as-
ked Christ, sayenge: Lorde wylte thou at thys tyme
restore agayne the kyngdome to Israel. To (good
people) here ye haue a ryght notable exemple of the
Apostles infirmittie and weakenes. For albeit they
had herde oftentymes that Christes kyngdome or
raygne shulde be spirituall yet they continued styll
to dreame of a certayne corporal Monarchy or rule.
But nowe what doth Christe vnto them: Albeit
they thought & spake foolysshly, yet he reiected them
not, but ryght gently he plucketh them awaye from
those carnall thoughtes, saynge: It is not for you
to knowe the tynes or the seasons which the father
hath put in hys owne power, as who shulde saye,
medle ye wyth your office wherevnto ye be appoynt-
ed. Your office is to testifye of me & of my doctrine.
Ye shalbe wytnesses (sayeth Christ) vnto me, not on-
ly in Ierusalem, but also in all Iurp and in Sama-
ry, and euen vnto the worldes ende. And here is to
be noted that Christ woll not haue hys preachers cu-
riouse vpon ydle questions or vayne philosophic.
For theyr only office and feate is to preache Christe
and hys doctrine, that is to wytnesse, to set forth and pro-
poune.

The we-
kenes of
the apo-
stles.

The of-
fice of a
postles
or prea-
chers.

powne only such thynges as Christe hath taught & done to be beleued of the ignorant people for which cause also the holy goost was giuen unto them, eue to thintent to make the Apostles mete to teache and vs to receyue theyr teachyng. Now whan Christe had spokē these thynges, whyle hys Apostles beheld hym, lo sodenly he was taken vp on hygh, & a cloud receyued hym vp out of theyr syght. Here (my bre- The frute of the
thren) ye shall marke the frute and profite of our sa- te of the
uour Christes Ascension. For by hys styenge or as- ascension
cendyng vp into heauen he wrought two thynges for vs. The one was, he had a most goodly and gloriouse triumphe vpon oure mortall enemye the deuell. The other was, he anon sent downe the holy goost to hys Apostles, as also the prophete Dauid wytnesseth, sayenge: *Ascendit in altum, captiuam duxit captiuitatem, dedit dona hominibus.* That is to saye, he ascended vp on hygh, he led captiuitie captiue, he gaue gyftes to men.

Finally, ye shall marke & our Sauour Christe at hys departure from hys disciples whan he mounted vp to heauen, comforted them by hys angels, surely promysinge them, that euen suche one as they sawe hym ascendyng now vp to heuē, they shulde in the last daye se agayne, at whych tyme vndoubtedly he shall rende to euery man hys rewarde accordyng to hys dedes. They which haue done wyckedly, and wolde not beleue, shalbe condemned into hell fyre, where shalbe wepyng and gnashyng of teth. But they that haue beleued on Christ Iesu & wyth worthy dedes haue expressed and declared theyr fayth to the worlde, they shal inherite the kyngdom of heuen

On Ascension daye.

and shall entre into the ioye which the father of hea-
uen hath prepared for them. To whome with the
sonne and holy ghost be glorie and laude in infinit-
ta secula. Amen.

The Gospell on Ascension daye. The
xvi. chapter of Marke.

Thargument.

Of the commission that Christe gaue to hys
Apostles to preach hys gospell through out the
hole worlde. And howe Christe ascended vp to
heauen.

After this Iesus appear ed agayne vnto the ele-
uē as they sat at meat: and cast in theyr teeth
theyr ynbelife and hardnes of hartes, because they
belued not them which had sene that he was ry-
sen agayne fro the deade. And he sayd vnto them:
Go ye into all the worlde, and preach the Gospell
to all creatures: he that beleueth and is baptised shall
be saved. He that beleueth not shall be damned.
And these tokens shall folow them that beleue. In
my name they shall cast out deuels, they shall speake
wyth new tonges, they shall dryue awaye serpētes.
And yf they drynke any deadly thyng, it shall not
hurte them. They shall laye theyr handes on the
sycke, and they shall recouer. So then when the
Lorde had spoken vnto them he was receaued into
heauē, and is on the ryght hande of God. And they
wente forth, and preached euery where: the Lorde
workynge wyth them and confirmynge the worde
wyth

wyth myracles folowyng.

The Christian mans lyfe in thys present Gospel (good people) is set before our eyes. For fayth and charite are here propounded vnto vs as in all the rest of the gospels. Wherfore syth the Gospell byngeth euer these two wyth it, we ought also continually to preache and entreate of them. For he sayeth who so beleueth and be baptised shalbe saued, which thynges we shall now in order peruse and consider.

First of all Christ rebaydeth in thys Gospell Incredulous Apolles of theyr faynte beleue and hardenes litie, of hate and consequently blameth them declaryng what they wanted and yet he reiecteth them not neyther is moued rigorously and hastily agaynst them but he gently blameth them none other wise than yf one of vs wolde saye to an other. Arte thou not ashamed to do the thyng thou goest about? speakyng after thys sorte to bynge hym to knowe hymselfe & to make hym ashamed that he may leaue of his euil enterpryse or worke, and yet we reiecte hym not nor hate hym nor yet plucke our loue from hym. Nether was it a lyght matter why the Lorde rebuked hys disciples, for surely infidelitie or lacke of beleue is of all synnes that can be named the greatest. And he expleseth vnto them the maner of theyr mynbeleue whan he sayeth, that theyr hartes were hardened, and yet notwithstandinge he handleth them gently and myldely. All these thynges were done to our comforte and consolation that we shulbe not be discouraged though we be any thyng faultye in oure fayth as yf we doute, fumble, or fall, but rather that we shuld quickly rise agayne, establishe oure fayth

On Ascension daye.

and runne to God takynge trust & affiaunte at hym
and constantly also retainynge it, namely syth he de
leth wyth vs not accorpyng to rygoure, but can
wynke at our falles & infirmities. And he that repu
teth hym to be such shall also fynde hym such one: I
saye yf he can take hym for a mercypfull God he wyl
suffer hymselfe to be founde such one, he wolle so de
clare hymselfe towarde hym. Contrary wyse an
cuell conscience and an vnfaythfull harte doth not
so, he beareth no such affiaunce towarde God, but
flyeth from hym, reputynge hym a sore & rygourouse
iudge, and therfore also fynde hym such one. The
same we must also do wyth our neyghbours. Yf we
se any swarue fro the fayth he is not to be beloued
in hys malyce but we ought to reprove and lape hys
faute and shynkyng before hys eyes but yet not af
ter such sorte that we shulde hate hym or be agaynst
hym or turne our frendshyp and loue from him. For
thus sayeth saynt Paule. Brethren although a man
be founde in any faute, you that be spiritual redresse
such a person wyth the spirite of mekenes. But the
moost holy father or god rather, the bishop of Rome
whych wol be called Pope, hys byshops, hys prestes
hys monkes, hys chanons, hys freers, and hys non
nes can not abyde whan that they be founde in any
notable crime, to be reproved. For what so euer euil
do chaunce they pretende and allege for them that it
come not throughe theyr faute but throughe the faute
of theyr subiectes. Theyr subiectes and suche as be
vnder theyr obedience shalbe cruelly and roughlye
handled. Summa summarum any iniury and wyc
kednes ought to be punished, but loue and veritie
must

Gal. vi.

Euell
ought
to be pu
nyshed.

must be kept towarde every man. Neyther oughte we to suffer our mouth to be stopped. For none of vs all shall so lyue as longe as we be in thys fleshe that we can be founde on euery parte blameles. But I am faulty in thys thyng, and an other in that.

Namelye sythe it is ryghte manifest to all men that euen thapostles themselues lacked that whych was chyfe and the hyghest poynt of al, where as notwithstandinge, they were the corner stones, and the corner of foundacion, yea and the beste and the most excellent part of chrystendome. No man yet thynketh that thapostles were utterly and all together infideles. For they beleued the thynges that were wyttten in the law and in the prophetes; albeit they had not yet the full perfection of fayth. Fayth was in them and it was not in them. Fayth therfore is a thyng whych alwayes groweth bygger and bygger accorde to the parable of the mustarde seede. So the Apostles were not utterly boyde and destitute of fayth for they had a parte of it. For it is wyth fayth as it is wyth a man that is sycke and begynneth by lytle and lytle to creeze up & waxe stronge. The lord than expresseth and declareth to hys apostles where in they beleued not and what they wanted, whiche doubtles was that they perspely beleued not his resurrection. For albeit they beleued all the rest yet in thys behalfe they remayned infideles. For happely they beleued also thys that God wolde be mercyfull vnto them, but yet this was not enough. For it was necessary also that they shulde beleue Chrystes resurrection. wherfore he vpbraideth them of theyr infidelitie sayenge that albeit they had sene altogether

Christ
vpbraydeth his
apostles
of theyr
infidelitie
yet tie.

what it
is to be-
leue the
resurrec-
tion of
Christ.

On Ascension daye.

yet they beleued it not, and that they yet waited thys
article of resurrection. What is it than to beleue the
resurrection of Christ whych beareth so great a sto-
ke and is of such importaunce that 8 disciples were
called infideles and mysbeleupnge persones for the
defaute of it. Certes, to beleue the resurrection of
Christ is nothyng els than to beleue we haue a re-
conciler before God whych is Christ whych maketh
vs at one wyth God the father and iustifyeth vs in
hys syght. For what so euil is in man of hys owne
nature and byrth wythout regeneratio is but synne
and death whereby he heapeth vpon hymselfe gods
bengeaunce. Agayne, God is the eternal iustice and
clerkes, whych of hys nature hateth synne. Hereof
it commeth that betwene God and man is perpetu-
all enmitie neyther can they be frendes or agre to-
gether. Christe therfore beyng incarnate byd bothe
translate our synnes vpon hymselfe and downed 8
wrath of the father in himselfe to reconcile vs to his
father. Wythout thys sayth we be 8 chyldzen of be-
geaunce, we can do no good worke that maye be ac-
ceptable to God, neyther wyll God heare our pray-
ers. For thus in the. cxliij. psalme it is wyttē. They
cryed and ther was no helper, to the Lorde, and he
answered them not. Yea the moost excellent worke
wherby we thought to obtayne grace, helpe, & com-
forte of God was imputed vnto vs for synne, as the
prophete in the. cix. psalme sayth: Oratio eius in pec-
catum fiat. Be hys prayer counted for synne, for su-
rely we can not wyth al our powers of our owne na-
ture pacifie god. We neded therfore Christ to be me-
diatour for vs to the father, and to make vs at one
with

wyth hym, and finally to obtayne what so euer is necessary for vs. By the same Christ it behoueth vs to aske of God what so euer thyng we nedde, as Christ hymselfe enstructeth vs sayenge: Ioh. xvi What so euer ye aske the father in my name it shalbe done vnto you. What soeuer we demaunde of God, surely by thys Christ (which hath satisfied for our synnes) we must obteyne and get it. For Christ is he whych layeth a garison about vs, he is the defence and bukler vnder whome we be hydden, euen as the chickens be nourished and hydde vnder the wynges of the henne. By him only our prayer is allowed before God. By hym onely we be herde and get the fauoure & grace of the father. Thys is now to beleue vpon Christes resurrection yf as it is recited we belcue that Christ hath bozne vpon hym as well our synnes as the synnes of the hole worlde & hath drowned in hymselfe the one and the other and also the yre of the father wherby we be reconciled to God and made ryghtuous before hym. Now ye se your selues howe fewe christian men and women there be whych haue thys sayth wherby all men be deliuered from theyr synnes and be made ryghtuous. For they beleue not in the resurrection of Christe, that theyr synnes be taken awaye also by Christe, but go about to be iustified by theyr owne workes. Thys inan entreth into the cloyster & is made a monke or freer, he a nonne some one thyng, some another, that they may be deliuered from theyr synnes, and yet they saye they beleue in the resurrection of Christe, where theyr workes do shew cleane contrary. Wherfore thys article haue the holy fathers preached and inculked specially before other. For thus saynt Paule in the. xv.

All out
warde
christen
men be
loue not
in the re
surrec
tion.

On Ascension daye.

chapter of hys fyrste epistle to the Corinthe. sayeth .
¶ If Christ hath not rylen fro death to lyfe thā bayne
is our preachynge, bayne also is your sayth, And a
lytle after. ¶ If Christ haue not rylen bayne is youre
sayth, ye be yet in your synes. what maner cōsequēs
is thys: how do thys folowe? Thus truly, ¶ If Christe
rose not from death to lyfe, it foloweth, that synne &
death dyd swalowe hym bp and kyled hym . After
that we could not ryd our selues out of our synnes,
Jesus Christ toke them vpon hym to treade vnder
hys fete death and hell, and to be made Lorde ouer
them. Now ¶ if he rose not agayne, than surely he o-
uercame not synne, but was overcome of synne.
¶ And ¶ if he rose not agayne, he redemed vs not, and
so we be yet in our synnes. Furthermore in the tēth
to the Romaines he sayeth thus. ¶ If thou confes-
sest wyth thy mouth Jesus to be the Lorde, and be-
leuest in thy harte, that God hath raysed hym from
death, thou shalt be saued . Herevnto agreeth all
scripture both olde and newe. But it is not yet suffi-
cient to beleue the resurrection of Christ. For al wic-
ked persones beleue thys, yea Satan doubteth not
but that God suffered & rose agayne . But we must
also beleue the summe of the resurrection and also
what frute and profyte we haue taken thereby, that
is to saye; pardon of our gylt and as it were a gayle
delyuery of all our synnes that Christe passed tho-
rough death and by it overcame synne & death, yea
and what so euer coulde hurt vs he trode vnder his
fete and is constitute and made at the ryght hande
of the father in beauen the myghty Lorde ouer syn,
Satan, death, hell, and what soeuer hurteth vs and
that all these thynges be done for our sake whyche

thyng the wycked persons beleue not. Ye se than
 (my frendes) how much is layde in thys artycle of re-
 surrection so that we may better wante all the reste
 than thys one article. For what were it to beleue all
 the artycles, as that God was borne of the virgine
 Mary, that he dyed and was buryed: yf thou doest
 not also beleue that he rose agayne. And thys God Abac. i.
 meaneth in Abacuc where he sayeth: I shall worke
 a worke in you whych no man shall beleue whan it
 shalbe tolde. And thys is the cause why Paule in al
 hys epistles handleth no worke or myracle of Christ
 so diligently, as he doth the resurrection of Christ.
 Yea he letteth passe all the workes and myrcles of
 Christ, and chesly teacheth vs the frute of it, so that
 none of the apostles hath so paynted Christ vnto vs
 as Paule. wherfore not wythout cause Christ sayd
 to Ananias: Thys is my vessel of election to beare Actu. ix
 my name before the Hethen people, and kinges and
 the chyliden of Israel. It foloweth in the text:
 Go ye into the hole worlde, and preach the Gos-
 pell to euery creature.

What shall they preach, none other thyng, but
 that Christe is risen from death, and that he hathe
 baynquished and take awaye synne and all mysery,
 he that beleueth thys, is saued. For y^e gospel (whych what is
gospel.
 in the Greke soundeth a glad tydynges) is nothyng
 els, but a preachyng of the wyng of Christes resur-
 rection, he that gyueth fayth vnto it is saue, he that
 doth not, is lost. And here consyder me the nature of
 fayth. Fayth
constray
neth no
man.
 Fayth constrayneth none to the gospel, but
 leaueth euery man to hys owne lybertie and choise
 he that beleueth, maye frely beleue, he that cometh

On Ascension daye. 10

let hym come, he that wyl not, chose hym. And here
 agayne ye shall marke that the Rompsh byshop ex-
 reth and doth nought, in that he goeth about by vi-
 olence to drawe men to the chrysten fayth. For besy-
 des the preachynge of the Gospel, Chyriste gaue no-
 thyng in commission vnto hys disciples. So they
 preached it accordyngly to theyr commission & lefte
 it in mens free lybertie to come to it or not. They
 sayd not, eyther beleue it or I wyl kyll the. So ye se
 þat infidels as turkes, sarasens, & Iues ought not vio-
 lently to be drawe to our fayth, but lounyngly rather
 inuited and allured. But here is a doubte, how thys
 texte ought to be vnderstande (go into al the world)
 syth the Apostles neuer passed throughe out all the
 worlde. For none of the apostles came so farre as to
 vs. Furthermoze there be many Ilandes soude out
 now in our tyme whych be inhabited with people to
 whom gods worde was neuer preached, where as
 yet the scripture confirmeth, sayenge: In omnia em-
 terram exiuit sonus eorum, that is, theyr soude wet
 forth into all the worlde. I saye theyr preachynge
 wente out into al lades although it be not yet come
 into the hole worlde. And thys commynge out is be-
 gonne, albeit it be not yet fynished and ended, but it
 spredeth continually moze and moze and shal do tyll
 the last daye. And it is wyth thys commynge out or am-
 bassadie of preachynge as it is wyth a stone, whan
 it is cast into the water, for it maketh waues about
 it, & one waue byrueth forth another, tyll they come
 to the shoor, & albeit there be in the wyddes a great
 caulme, yet the waues cease not, but go continually
 forth. Euen so it is wyth the preachynge of the gos-
 pell

pell, it began by thapostles, and it styll goeth forth,
 and by preachers it spreadeth further and further, it
 suffreth in the worlde persecution and chaspunge a-
 waye, yet it is alwayes opened moze & moze to suche
 as herde not of it befoze, though in the myddes jour-
 ney it be dyspuen downe and be made starke herisie.
 Or it may be lykeued to an ambassage that one sen-
 deth out, as yf oure soueraygne lord the kynge of
 Englande shulde sende hys ambassadours into
 fraunce, or Spayne, we saye that an ambassadic is
 gone forth from our kynge thither, all be it the am-
 bassadours be not in dede as yet come thither. It
 foloweth in the text. He that beleueth and is bapti-
 sed shalbe saued. Here ye shal note that god doth
 hange an outward sygne to hys worde whych sygne
 maketh hys worde to be the stronger vnto vs, so that
 it confirmeth our hartes & maketh vs not to doubt
 therof. Thus God dyd set þe rayne bowe for a signe
 to Noe to assure hym he wolde no moze destroy the
 worlde wth floudes, so that thys rayne bowe is as
 it were a seale or suretye both to Noe and to al vs
 none othertwyle than a seale is put to wytynges to
 make them sure. And lyke as princes and noble me-
 be knowen by theyr colours, badges, and armes: e-
 ven so dealeth god wth vs and hath stablised his
 wordes as wth a seale þe we shuld nothyng doubt.
 He gaue to Abrahams circumcision for a signe of Chri-
 stes comynge that shulde blesse the worlde. Lyke-
 wyle hath he done here by puttyng to this promise
 of saluation an outward sygne. I meane baptisme
 for baptisme is as it were a watchword to put god
 in remembraunce of hys promise, whith yf it can be

Sygnys
 ioyned
 to the
 worde.

Ge. xviij

Austine. had, ought in any wyse to be take (as saynt Austine sayeth) and not to be despyed. But yf it can not be had, or yf it be denyed a man, yet he shall not be damned so that he beleueth the Gospel. For where the Gospel is, there is baptism and al that pertayneth to christianitie. And therfore the Lorde sayeth. He that beleueth not shall be damned. He sayeth not, he that is not baptised. For baptism wythout fayth is nothyng worth, but it is lyke to a paper that hath a seale hangynge to it and hath no wytyng in it. Wherefore they that haue signes (whych we call sacramentes) wythout fayth, they haue seales without wytynges. Furthermoze ye se here (good people) what is the office of such as wolbe called Chyistes apostles, that is to wyte, to go into the world & preach Chyistes Gospel. And so here ye may iudge whether the byshop of Rome with his galant prelates which ryde lyke princes vpon theyr moyles & neuer preach one worde but rather stoppe the mouthes of true preachers, ought to be called Apostolyke persons or no. It foloweth in the sente.

And these tokes shall folowe them that beleue. In my name they shall cast out deuels, they shall speke wyth newe tonges, they shall dryue away serpentes. And yf they drynke any deadly thyng, it shall not hurte them. They shall laye their handes on the sycke, and they shall recover.

My frendes howe shall we here by this terte, that he that beleueth shall haue power to worke all these thynges: for the Lorde sayeth that these tokens shall folowe the believers. And howe it is certainly kno-

wen vnto vs that not all þe Apostles wrought them.
For it is recorde of none to haue dronken popson
but of Ihon the Euangelist. Furthermoze yf thys
sayenge of Chyrist must nedes stande, fewe shalbe sa-
ued for very fewe of the sayntes haue done al these.

Some therfoze to auoyde thys inconuenience do ex-
pounde these sygnes mystically, sayenge that they
do speake wyth new tonges whych where as befoze
they taught deuelysh doctrines, nowe they confesse
Christ and so they be new men. By takynge a waye
of serpentes they vnderstande the destoyng of pe-
stiferouse doctrines, heresies and sectes. By dyn-
kyng of popson wythout hurte; they vnderstande
that the readyng or hearynge of false doctrines shal
not hurte them. By healyng and curynge of sycke
persons they vnderstande the healyng of the soule.
Albeit thys interpretation is honest and a mater of
trouth that such as beleue shal worke these feates,
yet it is not the ryght sense and meanyng of thys
text. This than is the meanyng. Where a chrystian
man hath sayth, he shal haue power to worke these
sygnes and they shal folow hym, as Chyrist hymselfe
sayeth in an other place: Verely verely I saye vnto
you, he that beleueth in me the workes that I do he
shal do, yea and he shal do greater then they be. For
the chrysten man hath the same power wyth Chyrist,
Chyrist is a comunitie, he is sette in the same goodes
wyth Chyrist. Furthermoze Chyrist gaue them power
agaynst wycked spirites to cast them out & to heale
al maner of sykenesses as it is redde in the tenth of
Mathew. Also in the .xix. psalme ye rede: Thou shalt
walke vpon Lions and Dragons. Wherfoze where
a chrysten

A mysti-
cal inter-
pretaci-
on.

Io. xliiij.

On Ascension daye.

a christen man is, the power to worke these sygnes & myracles is not taken awaye, as by many examples it hath ben proued. But no man ought to do them, onles it be necessarie and the case requyre it. For the Apostles theselues wrought not these myracles but only to the testification of gods worde that so by myracles the Gospell myght be confirmed, as the texte sayeth. They went and preached euery where, the Lorde workynge wyth them and confirmynge the worde wyth myracles folowynge. But nowe after the Gospell is spred abroad and opened to the hole world, myracles be not necessary as they were in the Apostles tyme. It foloweth: whan the Lorde had spoken vnto them, he was receyued into heauen.

That is to saye, he went vp to begyn hys spirituall and heauenly kyngdome, and drewe wyth hym oure hopes into heuen that thither, whether we sawe him ascende we shulde also folowe. And he sytteth on the ryght hande of God.

This is a maner of fygure of speakynge and it sygnifyeth, he is God, equal and of lyke power wyth the father. And as the prophete sayeth, he ascended vp on hygh & hath led captiuitie a prisoner.

So that nowe, we be no longer in thraldome, for Christ hath caryed it awaye wyth hym

and made vs the chyldren

of hys father to lyue eternally wyth hym

in heauen. To whome be glorie for euery and euery. Amen.

The

The Epistle on the sonday after the Ascension daye. The .i. Epistle of

Fol. xlv.

Peter the .iiij. chap.

Thargument.

An exhortacion to do good woꝝkes according to the temple of Christ.

Moost deare beloued brethren. Be ye therefore sober, and watch vnto prayer. But aboue all thinges haue feruent loue amonge your selues. For loue shall couer the multitude of synnes. Be ye herberous one to another, wythout grudgyng. As euery man hath receyued the gyfte, euen so minister the same one to another, as good ministers of the many folde grace of God. Yf any man minister, let hym do it as of the abilitie whych god ministreth vnto hym, that god in all thynges maye be glorified thorow Iesus Christ.

God brethren and sisters in our sauour Christ the lection of the epistle of thys daye redde in þ church is taken forth of the .iiij. chapter of the fyrste epistle of þ Apostle & messanger of Christ S. Peter.

Ye shall therfore vnderstande that forasmuch as thys holy mā S. Peter had now in the chapters gone before thys place sufficiently taught the Iues and others whome he wrote thys epistle vnto, of the fayth and iustification whych cometh by Christe, he doth now in the chapters folowynge monysh them of good woꝝkes, accordynge to the maner of sincere and pure preachers, whych before they gyue any preceptes of good maners, woll fyrst intreate of þ causes of new lyfe. Wherfore thys present lesson is nothyng but an exhortation to good woꝝkes after the

The occasion of thys epistle.

M. i. exemple

On the sondaye.
exemple of Christe. Thus than he sayeth:

Be ye therefore sobre and watch vnto prayer.

Sobres-
nes and
mode-
stie,

This texte containeth a generall exhortacion to all such thynges as become christen men to do in this lyfe. For modesty and sobrenes be not so greatly good woorkes, as they be the selfe rules wherby al good woorkes be tempered. Ye shall therfore vnderstand here by modestie and sobrenesse fyrst those ciuile vertues whych haue contrary vices, arrogancye and pryde. In lyke wyse doth also Paule vnderstande them in the .xij. to the Romaynes where he wyrteth. I saye vnto you by the grace whych is gyuen me to euery one of you, that none thynke proudly of hymselfe aboue that it becometh hym to thynke but lette hym so thynke that he be demure and sobre euen as God hath bestowed to euerye one the measure of fayth. Seconde, ye shal vnderstande by modestye and sobrenes here, also the soundnes of mynde so that ye thynke modestly & soberly of gods worde, lest through your owne ymaginations and good intentions ye go awaye from the true vnderstandyng of gods worde, or suffer your selues to be plucked awaye wyth any maner wynde of new doctrine. Now whā we be modest and sober as well in lyfe as in doctrine it foloweth consequently that we muste nedes watch and gyue our selues to prayer. It foloweth.

But afore all haue feruent loue amonges youre selues, for loue shal couer the multitude of synnes.

As though saynt Peter shuld saye. It may happen peraduenture that a man may fayne wyth hym selfe that he is sober, modest, and busye in prayer.

Charite

Therfore before al thynges se ye haue charitie with out

after Ascension daye.

Fol. xlii.

out whych, your deuourenes, your sobernes, your
prayer maye be but fayned and cloked workes, with
out whych charitie also they be nothyng worth nor
yet thankfull to God accordyng to the sayenge of
Christ. When thou shalt offer thy offeringe at the Math. v
aulter and remembreth, that thy brother haue ought
agaynst the, leaue there thy offering, and go and be
at one with thy brother first, and then come and of
fer thy oblation. Doubtles (my brethren) charitie is
to be preferred before all other workes for without
it none of all our other workes can please God as
Christ hymselfe wytnesseth Math. v. And also the
prophete Esay in the fyrst chapter. Thou shalt no
more offer to me sacrifice and so forth, but learne to
do ryghte, helpe the nedye, &c. And saint Peter wyl Vehes
mēt cha
that our charitie be vehement or feruent, not colde
and negligent such as theys is, whych with theyr ritie,
mouth make as though they loue a man, but with
theyr harte they hate hym as euell as a tode. And he
addeth the cause, for loue or charitie couereth a mul
titude of synnes. This sentence is taken forth of the
x. chapter of the prouerbes. For the moost proper of
fice of charitie is to hyde the infirmities of the neigh
boure. Furthermoze hospitalitie and harbouryng
without murmurynge or grudgyng is also one of
the effectes of charitie. It foloweth in the text.

As euery man hath receyued the gyfte, euen so
minister the same one to another as good dispen
sours or stewardes of the manyfold grace of god.

Here good people, the Apostle Peter exhorteth e
uery man particularely to do his office in his cal
lyng.

On the sondaye

lynge. He that is a preacher of gods worde, oughte to be contente wyth hys gyfte and to execute his dutie in hys vocatio, that is to wyt, he ought to preach not hys owne dreames, but the sermons and wordes of God, and so of all other offices in Chyestes cōgregation, whych yf they were done accoꝝdyng to S. Peters aduysse here, we shuld both haue gods word moze purely set forth, and also the churche in better vnitie and concoꝝde. Then accoꝝdyng to euery mā's gyfte, and (as Paule sayeth) euē as God hath allotted euerye man accoꝝdyng to the measure of hys fayth, so let hym serue in hys callinge. As good stewardes oꝝ dispensours let them behaue themselves in executyng theiꝝ office. I praye you is not he a foolyshe stewarde whych of other mē's goodes wold glorie and take a pryde, where he is but onely a stewarde and not the owner of them? Nowe they be good stewardes whych be faythfull and prudente, whych knowe what, how, to whome and what tyme they oughte to ~~preache~~ and laye out the treasure of gods worde, the treasure I saye of the manyfolde grace of God accoꝝdyng to the sundry and manyfold gyftes. He that speaketh let hym speake the sermons and wordes of almyghtye God, let hym not preach hys owne gloses, hys owne inuencions hys owne dreames and faulcies. And to what so euer ministracion he be called and appointed in the church, let hym do it (sayeth saint Peter) as of the vertue, power, and abilitie whych God ministrereth vnto hym, and not as though he were able by hys owne wyt & prudence to execute hys ministerie. It foloweth.

That God in all thynges maye be glorified
row

Ro. xij.

Good
stewar-
des.

Ex vire
tute,

row Iesus Christ.

Here saynt Peter declareth the principall ende of all our gyftes offices and good workes, whych is that by them shulde ryle contentions, stryfes, debates, and discordes. Nowe God is glorified by oure gyftes, offices, duties, and workes, when we so vse them that the congregacion may take pzoofte & edification therby, and may take occasion by the good distribution of the same to glorifye God by Iesus Christ. For oure Sauour Christ Iesus ascended vnto heuen distributed and gaue gyftes vnto men as the prophete sayeth, Howe god is glorified by our gyftes and workes

To whome be all glorie, al prayse, all unperie and dominion aswel to saue as to rule and gouerne hys saythful ones, together wpyth the father and the holy goost for euer and euer
A M E N. Ps. lxxvij

The Gospell on the sondaye after the Ascension daye. The.xv.chapter of Ihon.

Thargument.

The holy goost is promysed to be sente by Christ to hys Apostles.

I Iesus sayd vnto hys disciples. But whan the comforter is come whom I wyll sende vnto you from the father (euen the spirite of trouthe, whych proceedeth

On the sondaye
cedeth of the father) he shall testifye of me. And ye
shall beare wytnesse also, bycause ye haue ben with
me from the begynnyng. These thynges haue I
sayd vnto you bycause ye shulde not be offended.
They shall excommunicate you: yea the tyme shall
come, that whosoever kylleth you, wyl thinke that
he doth god seruice. And such thinges wyl they do
vnto you, bycause they haue not knowē the father
neyther yet me. But these thynges haue I told you
that whan the tyme is come, ye may remēber them
that I tolde you.

Paracle
tus.

Ro. viij.

FOr asmuch as our Lorde Christ in his maundie
(good people) wyth many promyses had beque-
thed and deputed the holy goost to his Apostles, he
doth now at last name hym moze playnly wyth hys
proper name of office, declarynge therby what pro-
fyte and cominoditie he shall brynge to the worlde.
He sayeth: whan the comforter is come. Thys pro-
pre and true name he gyueth the holy goost callynge
hym paracletum, that is saye a comforter. For who
els certifyeth our conscience, that we shulde beleue &
by Christ we be the chyldren of God and crye Abba
father, but thys only comforter? I praye you, who
maketh vs both desyrefull and also hardy to cōfesse
thys sayth: Who comforteth vs in all such mysfor-
tune and afflictions as we sustre in thys worlde for
thys confessions sake? Surely the same selfe good
spirite, whych procedeth from & father doth al thys,
thys is hys feate and offyce. For thobteynnyng of
whych spirite, the prophet David so busely prayeth

after the Ascension day. Fol.xlviii.

in the .l. psalme. But ye maye moze lyuely beholde the nature and workynge of thys holy goost or spiryte in the apostles, whiche befoze the comynge of the holy goost, in tribulation fledde from the Lorde and vtterly denyed hym. For they hyd themselues in corners, some here some there. But whā thys spirite, thys comfortour was ones confirmed in them: then they confessed Christ frely and hys resurrection in so much that they also toke pleasure and delyte in the crosse or affliction that was layde vpon them as appeareth playnly in the Actes.

Act.v.

The spirite of truth.

Now thys comforter, bycause by the vertue of hys offyce he maketh men trouthe tellers, yea and comforteth and strengtheneth the faythfull in the confession of the trouthe, by the vertue also of hys office he shall testifie of Christ. So ye must here marke that þe holy goost ought to beare wytnesse of Christ. But what shall he testifye, what shall he teache of Christ: Andoubtedly none other thyng but þe which Christ preached and taught befoze; that is to say, he shall make them whiche befoze coulde not perceyue Christes doctrine, now to vnderstāde it, by wytyng the gospel in theyr hartes. A mans owne wysedome can here do nothyng, it muste be thys holy spirite & comforter whych must do the dede, euen as Jeremy the prophete in the .xxxi. chapter sayeth: I shall plant my lawe in the inwarde partes of them and wyte it in theyr hartes, and wylbe theyr God and they shall be my people. And from thence forth shall nonian teach hys neyghbour or his brother and saye: know the Lorde. But they shall all knowe me from the lowest to the hyghest, sayeth the Lorde. Of all these thinges.

The prophcie of Ieremye.

On the sondaye.

thynges it is gathered manyfesty that wythout the holy goost we neyther can know the truth nor beare wytnes vnto Christ Iesus.

Seconde, ye may espye here (good people) verye playnly thoffice of Apostles or Christes messangers That is to wyt, that they ought to beare wytnesse of Christ. For to testifye or beare wytnes in scripture signifieth to teach and speake not the thyng that pleaseth vs but the thinge that almyghty god hath comaunded. After thys sorte is Christ named in the psalme a faythfull wytnes in heauen. Also Esay the prophete speaketh of Christ in the persone of the father. I haue set hym for a wytnes to the people for the prince and mayster of the gentyls. Wherefore syth the recorde and wytnes of Christ and of hys apostles ought to be egall and agreable togethers: surely they muste haue one tenure of theyr testimonies, and furthermoze it must nedes folowe that the holy goost executed his testimonie and recorde by þe apostles as in the .x. of Mathew it appeareth. It is not you (sayth Christ) whyche speake, but the spirite of my father whych shall speake in you. Where be nowe these felowes whyche here tofoze haue cryed that the holy goost haue reuelated and disclosed to thapostles and fathers certaine secreter and hygher thynges whych be not comprised in the gospel: To whome wyll ye gyue moze credence? To Christe or to these bayne tryflers? Christe sayeth that the holy goost shall testifye of hym to the worlde and shall make me mete and apte to receyue his gospel and shall teach none other thyng than that whyche he hymselfe hath taught. But these tryflers dable that the

Psalm.

lxxxviij.

Esa. lv.

the holy goost ought to teach some thyng of more excellenye than that whych is comprysed in þe holy gospell. Surely I wolde thynke it moost conuenient that we shulde obey and beleue hym to whom the father of heauen bare wytnes sayenge: math. liij Thys is my welbeloued sone in whom I am right wel pleased heare ye hym. But they that can not be satisfied wyth Christes doctrine to whome not only thapostles but also the holy goost hath borne wytnesse, let them at theyr parell chose them other doctrines. Certes I wyll not counsaile you lyke owles to wader in darkenes but rather to fyrestedfastlye pourefete in the lyght.

As of all ye shall consider and note (good christen brethren and sisters) in thys gospell, þe word and institution of Christ, of whych the spirite & the apostles do testifye, can in no wyse b gratefull and acceptable to the worlde. For those that wol admyt thys worde, the worlde wolde caste them out of al honest mens company (as they call honeste men) they woll as heretykes dryue them out of theyr churches and assemblies, they woll excommunicate them, they woll curse them wyth boke bell and candell. Yea yf they may wyth all kynde of punysshment and death persecute the true Apostles and messengers of Christ they wyll thynke to do a hygh seruice to God, & that theyr zeale hath hyghly serued gods wyll. But what sauyeth Christ in the meane season? Therfore I wyll be wyth you. They shal so handle themselves towar des you, bycause they knowe nother me noz my father. Here ye se wyth what successe and fortune in thys wycked world the moost precious worde of the

A. i. gospell

On the sondaye

gospell wyth the imbiassers therof be commonly receyued: For thou mayst not loke to lyue a swete anydle and a delicate lyfe yf thou wolste confesse Christ. For he that woll lyue after a godlye sorte (as sayeth saynt Paule) must nedes suffer persecution. And in an other place he sayeth: Yf I wolde please men I shulde not be the seruaunt of Christ.

ij. tim. ij.

Gala. ij.

Ro. viij.

Wherefore yf persecution shall inuade vs for confessyng of Christ: it is good that we be atyned wyth goddes worde that we maye knowe how persecutio hangeth ouer our heades by the proper wyl of God to thyrutent our fayth myght thus by such persecution be clarified, tryed, and purged. For yf we be fully certified herrof, we can not easely be offended wyth temptation but wyth a pacient mynde we shall suffer all the wronge that the world for Christes cause woll put vs to. And surely thys shalbe a comforte vnto vs, that oure persecuters for all theyr proude bragges and vauntes neyther know Christ nor his facher. Finally we be ryght well assured that þ trouble and affliction of thys tyme (as Paule sayth) can in no wyse be copared wyth the glorie to come that shalbe disclosed vnto vs. Wyth thys our knowlege comfortynge our selues we shall remayne quyet in our conscience, styll awaytynge wyth stedfaste hope for the immortall crowne of the sayd glorie whych the father of heauen hath prepared for vs. To whom wyth the sone & holy goost be al glorye and prayse for euer and euer.

A M E N

The Epistle on wylsondaye. The. ij. chapter
of the actes of the Apostles.

The

The holy goost is here gyuen accordynge to
Christes promyse before;

WHan the fyfthe dayes were come to an ende,
they were all wyth one accorde together in
one place. And sodenly ther came a sounde frō hea-
uen, as it had bene the cōmyng of a myghty wind
and it fylled al the house where they sate. And there
appeared vnto them clouē tonges, lyke as they had
ben of fyre, and it sat vpon ech one of them: and
they were all fylled wyth the holy goost, and begā
to speake wyth other tonges, euen as the same spi-
rite gaue them vitteraunce. There were dwellynge
at Ierusalem, Iues, deuoute men, out of euery nati-
on of them that are vnder heauen. When thys was
noyed aboute, the multitude came together, and
were astonnyed, by cause that euery man herde the
speake wyth hys owne langage. They wondered al
and marueled, saynge amonge themselues: behold
are not al these whych speake, of Galile? And how
heare we euery man hys owne tonge wherein we
were borne; Parthians and Medes, and Elamytes,
and the inhabytors of Mesopotamia, and of Iury,
and of Capadocia, of Ponthus and Asia, Phrygia,
and Pamphilia, of Egypte, and of the parties of Ly-
bia whych is besyde Syren, and straungers of Ro-
me, Iues and Proselytes, Grekes and Arabians: we
haue herde them speake in oure owne tonges the
great workes of God.

Io. xiiij

Chrisť had oftentimes (good people) promysed vnto hys disciples the holy goost to confirme them in the true doctrine. For wythout þe holy goost noman can ryghtly eyther vnderstande or certainly beleue the worde of God, neyther can speke by it constantly wythout staggering or shynnyng from it. It is the holy goost doubtles that teacheth al thynges and that putteth men in mynde of gods wyll. And therfore Chrysť sayeth in the .x. Chapter of Mathew. It is not you that be the speakers, but it is þe spirite of your father which speaketh in you. Wherefore this often promysse of sendyng the holy goost which was made to the disciples, Chrysť now in this daye of Pentecost perfourmeth. But bycause it helpeth lytle to know that the disciples receyued the holy goost, oules we draw this receyuyng also to our profyte, & auantagc, therefore it were good to know the causes why the holy goost was sent.

The causes why the holy goost is sent.

Ye shall therfore vnderstande (good people) that the holy goost was not sent to thapostles nor at this daye is sent as some men do dreame, to teach a diuerse or straunge doctrine frome Chrystes doctrine which Chrysť either saught not before or had forgot ten to teach. But he was sente and is sente for thre causes. The fyrst is that he shoulde teach and put in mynde & ordeine all such thynges as Chrysť taught. And of this special cause and office of the holy goost our sauour Iesus Chrysť in the .xiiij. and .xv. chapters of Iohn very copiously and at length speaketh. The seconde cause that the holy goost is sente, is to confirme, strengthen, and as it were to seale vs & to make vs full assured and certayne of the veritie of gods

of gods word. Of this office the epistle of this day
maketh mention, whyle it declareth that the holy
goost sat vpon euery of them and fylled them, whych
thyng betokeneth nothyng els, but that the holy
goost confirmed and certified the myndes of the A-
postles vpon the veritie of gods word, and therefore
he is called of Paul the gage and the earnest.

Eph. i.
1. cor. i.

The thynde cause that the holy goost is sente, is
that in temptation he myght comforte vs and pre-
serue vs from desperation, and therefore he is called
paracletus that is to say a comforter. Now therefore
yf ye couete to knowe, who & what the holy goost is
whych is called the thynde persone in trinite, consy-
der wel the forsayd offices of hym, and ye shal ryghte-
ly answer: The holy goost is God equal with the
father and sonne, whych was to this intent sent of
them both, that he shoulde more clearly expounde the
diuine will of the father whych was openly publi-
shed to the world by Christ, and that he shoulde put
men in remembrance of the same and confirme it
in theyr hartes to thintent they myght boldly con-
fesse it. But let vs now approche to the terte of this
present lesson.

A descri-
ption of
the holy
goost.

When the daye of Pentecoste.

Pente-
cost.

That is to saye the fiftye daye from Ester was
a fulfilling whych was one of the solemne feastes
in whych all the Iwes were wont to be assembled ac-
cordinge to the lawe of Moses in Deuteromye in
the .xvi. chapter, whych feast we christen men do ob-
serue with an other libertie & for an other respecte,
then it was kept of the Iwes. For we do solemnlyse &
kepe this daye onely in memorie of the speciall and

R. iij. wonder

wonderfull feedinge of the holy gooste as on this
 daye. When this feast (I saie) of the Jewes called
 Pentecost otherwise named the feast of weekes was
 in the complinginge and doyng, the Apostles were
 all wyth one accorde together in one place, as Christ
 had commaunded them befoze to do, that they shuld
 not departe from Jerusalem but that they shuld a-
 wayte for the promyse of the father.

Actu. iij.

1. 103.

And sodenly there came a soude from heauē,
 as it had been the comynge of a myghtie wynde,
 and it fylled all the house where they sate.

My frendes this soden comynge of the holy
 goost doth admyrse vs of the maner or forme of
 hys comynge whych is not humane nor chaiceth
 after mans fashion, but as the similitude declareth
 in the thyrde chapter of. Ihon. The spirite or wynde
 bloweth where it wyl, and thou hearest hys voyce,
 but thou knowest not whence it cometh nor whether
 it goeth. Now so as much as Christ applyeth this
 similitude and sayth: So is every one that is borne
 of the spirite, therfore ye must also vnderstand here,
 that the holy goost in dede commeth vnto vs, but
 how or after what sorte it passeth mans wyl and ca-
 pacitie whiche neither can comprehend the maner
 of hys comynge neither yet the qualitie of hys ac-
 tion, albeit of the action a presence of the holy goost
 we be made certayne even as we may be certayne of
 the blowinge of the wynde.

Finally it is here to be considered in what wyle
 the holy goost is to be receyued of vs. Surely he is
 not to be receyued simpliciter as a doue that muste

be miraculouſly ſent from heauen, (as certayne here
 ſayes at this daye do thinke) neyther is he to be ta-
 ken as a vertue of God procedynge from the father
 and from the ſonne (as Campanus thinke) ney-
 ther yet in a preſcribed and diuerſed forme as the pa-
 piſtes haue preſcribed hym befoze all theyꝝ counſa-
 les were they neuer ſo contrary to gods worde, but
 he is to be receyued as very god of the ſelfe ſame ef-
 ſence and godhed wyth the father and ſonne. It fo-
 loweth in the texte :

And there appeared vnto them clouen tonges
 lyke as they had bene of fyre and ſat vpon ech one
 of them.

Here (good people) ye maye learne the effectes oꝝ
 frutes of the holy goosſtes comynge, foꝝ he coꝛneth
 not in bayne but maketh diſperſite oꝝ clouen toges
 and ſpyꝝ, he maketh men to ſpeake wyth other ton-
 ges, that is to ſaye, he regenereth them, he createth
 in them new motions, he aſſureth them of the word
 that they heare, he openeth theyꝝ mouthes and ma-
 keth them boldly and wythout feare to confeſſe the
 trowth. And al they that is to wyte the Apoſtles that
 were aſſembled together foꝝ this purpoſe were foꝛth-
 wyth and ſodenly al at ones replete and fylled with
 the holy gooſt in ſuch ſtraunge ſorte that by and by
 they beganne to ſpeake wyth ſoundꝝ and newe ton-
 ges, not wyth olde tonges and ſuch as the tonge of
 Moſes the lawſpeaker is diſcribed to be that is to
 wyte harde and vnpleaſant, as it is wytten in the
 fourth chapter of Exodus. And here maye ye note
 the dyuerſitie and difference of the lawe and goſpel.

Moſes.

On Pentecost daye.

Moyses tongue was sengl and but one, for one cer-
taine people. But the tongues of the gospel be soun-
dry, whereby is signified the libertie of the gospel.
They spake therefore with sundry tongues such as the
spirite gaue them utteraunce. The holy goost gaue
not all to all, but as Paule sayth, accordyng to the
measure of faith as it seemeth good unto hym. It fo-
loweth in the text.

Ro. xij.
i. cor. xi.

There were dwellinge at Ierusalem Iewes de-
uoute men out of euery nation of them that are vnder
the heauen and so forth.

Here be continued the comune and vulgare ef-
fectes which be wont to folowe the workes of þe ho-
ly goost. These effectes be stoppyng and wonderynge,
and they declare vnto vs þe power of the holy gooste
in them which were moued with the workes of the
holy goost. For the reste of people were rather more
and more offended wth the workes of the holy gooste
than kyndled to embrace them. They sayd then, how
happeneth this þe we heare euery one in hys owne
tonge which be of sundry nations, speake the great
wonders and hygh workes of God, that is to saye,
the thynges that God hath wrought in hys Chyste.
For to this intent surely was the holy goost come
euen to erpoude and declare Chyist to the disciples;
and no doubt he exhorted them frely and boldly to
preache hym vnto the hole worlde, which thyng af-
terwarde they manfully executed, as the sermon of
Peter immediately after made, doth declare & shewe.
Surely the holy goost sent from heauen make men
frely to confesse the Euangelicall trouth before kyn-
ges

Magna-
lia Dei.

ges and pynces, whych thynge the fleshe otherwyse
is not able to do. For it is to muche afrayed, that it
can wyllyngly and gladly suffer the hatred of thys
worlde whych is knyght and ioyned wth thys confes-
sion. Finally ye shall vnderstande that þe holy goost
was gyuen to the Apostles in a vylible forme. But
it is now gyuen to the chosen and electe persons in-
uisiblye only by the worde. Wherfoze good chrysten
people I hartely exhorde you, that ye woll earnestly
embrace and loue gods worde, and not mocke & de-
ryde it as certayne of the Iucs here sayd that the a-
postles were dronken and full of new wyne. Rep-
ther do I exhorde you onely to reade and prayse the
worde, but also to worke after it, to declare by poure
dedes and procedynges that ye haue an vnfaigned
and ryght fayth in Chyrist. So doyng, no doubt
the holy goost shal come and dwell wthyn you

and declare and open vnto you all trouthe
necessary to your soules helth, to the ex-
tirpacion of all wycked doctrine

and auauancement of gods

glorye. Vnto whome

be all honoure

and prayse

worlde

wythout ende.

Amen.

The gospel on Wytsondaye. The
xiiij. chapter of Ihon.

Thargument.

¶ Of the worde of Chyriste and of the holy goost

D. i.

Iesus

On Pentecost daye.

Iesus sayd vnto hys disciples, Yf a man loue me, he wyl kepe my saynges, and my father wyl loue him, and we wyl come vnto him, and dwel with him. He that loueth me not, kepeth not my saynges. And the word which ye heare, is not myne, but the fathers whych sent me. These thynges haue I spoken vnto you, beyng yet present wyth you. But the comforter which is the holy goost whome my father wyll sende in my name, he shall teache you all thynges, and bryng all thynges to your remembraunce what so euer I haue sayd vnto you. Peace I leaue wyth you, my peace I gyue you. Not as the worlde gyueth, gyue I vnto you. Let not your hertes be greued, neyther feare. Ye haue herde howe I sayd vnto you: I go, and come agayne vnto you. Yf ye loued me, ye wolde verely reioyse, bycause I sayd: I go vnto the father. For the father is greater then I. And now haue I shewed it you before it come, that whan it is come to passe, ye myght beleue. Hereafter wyll I not talke many wordes vnto you. For the prince of thys worlde commeth, and hath nought in me. But that the worlde maye know that I loue the father. And as the father gaue me comaundement, euen so do I.

The original be-
gynning
of Pente-
cost.

BEfore we touch the gospel (my brethren) we shall speake somewhat of this dayes feast. This feast whych they call Pentecost, began in thys wyse. Whan God shulde leade the Israelites out of Egypte, 8 nyght before he ordeyned Pasche which we call Ester to be solemnised, and comaunded that
every

euery yeare about that tyme þe Daye shulde be kepte
 holydaye for a memory of theyr departure out of E-
 gypte. And from that daye afterwarde for the space
 of fyfty dayes they walked in the wyldernes, tyll at
 last they came to the mount Synay, where by Moses
 the lawe was gyuen them of God. For thys cause
 they kept that solempne holydaye whiche we call in
 Greke Pentecost that is to saye the fyfthe daye and
 in Englysh Woptsonday. Now therfore fyfty dayes
 from Ester beyng accompyshed and the memory
 of the lawe whych god had promulgate to the peo-
 ple in the mounte Synay fulfilled: the holy goost
 came and gaue an other lawe. Nowe therfore, thys
 day is celebrat of vs not because of þe olde facte but
 because of the newe, I meane, of þe sendyng of þe holy
 ghost. So we declare a certayne difference betwene
 oure Pentecoste, and the Iues Pentecost. For the
 Iues kept this daye, because the lawe wyrtten was
 then gyuen vnto them. But we oughte to celebrate
 oure Pentecoste because the lawe of God was then
 spiritually deliuered vnto vs. For the better vnder-
 standyng hereof, Saynte Paule is to be broughte ^{if.co. iij}
 forth whiche also putteth the same difference, wher ^{and iij.}
 he speaketh of two maner preachynges. And as there
 be two maner preachynges, so be there two sortes of
 people: first was the lawe wyrtten, which God com-
 maunded and compysed in lertres and therfore it is
 called the lawe of the lertre, because it remayneth in
 lertres: and entreteth not in the brest, neyther do any
 workes folowe it save hypocritical and constryned
 workes, and therfore the people also remayne still
 but lyterall and fleshly. And because it was compy-
 sed

On Pentecost daye.

onlye in letters and was all together in deade wy-
tynge, it kylled and made a dead people, for the harte
was dead bycause it dyd not of the owne accorde the
commaundement of god. For yf euery man shuld be
leste to his owne wyll to do what hym lusteth wyth-
out all feare of punysshement there shulde be founde
none but wolde rather be fre and louse from the law
then bounde therto. For thus he naturally thinketh.
Lo God wyll surely punyssh me, yea and dyue me
into hel, onles I kepe his commaundementes. This
nature felcth it selfe vntwyllyng, and to do them w-
th no merrylous or delectation, wherfore man is forth
wyth merrylous to god by reason of the penaltie
when he fealeth hymselfe a synner, and that he wal-
keth not rightly before God, so that he wold rather
th at there were no God. This bytternes is infixed
in the harte agaynst God, though the nature goeth a-
bout neuer so much to garnyshe her selfe wyth fayre
workes. It appereth therfore how that the lawe ch-
pyled in scripture and letters doth iustlyeومان
no: yet can entre into the harte.

The law
spiritual.

The other lawe is spiritual whiche is wytten
not in penne or ynke, no: is declared wyth þ mouth
after the fashio as Moses wrought the mater in ta-
bles of stone, but lyke as we se in this story. The ho-
ly goost commeth downe from heauen and fylleth
them all together, makynge them to haue clonen a
fyrre tonges and to preache frankly and frely farre
otherwyse then it was done before, so that al the peo-
ple was astonnyed thereat and wondered. The ho-
ly gooste I saye commeth and replenisheth þ harte;
he chaungeth the man whych loueth God and doth
gladly

gladly all that euer is acceptable vnto hym. Wherfoze al thynges be there lyuely, quicke is the vnderstandynge, the eye, the mynde, and the harte, whyche byenneth and is rapte wyth the desyre of all goodnes. And thys is the true difference betwene þe lawe compysed in letters and the spirituall lawe, & here is it sene whych be the woꝝkes of God. Wherfoze here is al the crafte set to discerne and preach ryghtly of the holy goost. Wherfoze men haue preached of hym that he byngeth to passe and prompteth all thynges what so euer eyther the counsailes decree or the B. of Rome in hys canonial lawe commaundeth where as neuertheles al those thynges be only externe and outwarde whych he ordeineth or gouerneth.


Wherfoze thys order of thynges is clene ouerthrowarte and preposterous, in that they make of the woꝝkes of the holy goost a lettered and a dead lawe where it ought to be spiriual and lyuely, & so there is made of it a Mosaicall and humane tradition.

The cause is that they know not what þe holy goost is, wherunto he was gone, or what hys sate & office is. Let vs learne then and consyder wel what he is, to thintent hys offyce maye be discerned. In the epistle of thys daye it is shewed howe the holy goost is sent downe from aboue, and fylleth the disciples whych before sat in heuynes & feare, he cleueth theyꝝ tonges, he kyndleth, he enflameth them, that they myght take strength of harte and frely preache the Gospell without feare of any man. Here thou seest it is not the offyce of the holy ghoost to make bookes & to enacte lawes, but that he is suche a God that only wyrteth the thyng in þe harte, þe kyndleth it, that

The office of
the holy
goost.

On Pentecost daye.

createth a new mynde, makynge man to reioyse be-
foze god and to be rauished with a new loue toward
hym, & consequently in glad mynde to do hys dutye
and seruice to all men franchly. After thys sort the
partes of the holy ghost be ryghtly preached, he that
paynteth them otherwise, belcus him not. For where
he comineth thus thou seest he taketh awaye the let-
ter and maketh men free from synne and from the
compulsion of the lawe so that he tapyng in theyr
best maketh the in whome he is resident to do wpyth
out compulsion all that the lawe commaundeth. But
thou wylt aske wherby he bryngeth to passe & what
thyng he useth thus to chaunge and reue the harte.
Surely by that he sheweth and preacheth of Iesus
Christ (as Christ hymselfe in the. xij. chap. of Ihon
sayeth) whan the comforter cometh whome I shall
sende you from my father I meane the spirite of
trouth whych procedeth from the father he shal beare
wytnes of me. Howe oftentymes ye haue herde that
the gospel or Euangel is the thyng whych god suf-
fereth to be preached in the worlde and to be tolde to
euery man that is to wpyt that none can be iustified
by the dedes of the lawe but rather by a worse thyng
cometh by, and therfore he sente downe hys moost
deare sonne to dye and to shed hys bloud for vs by
cause we of our owne powers coulde not rubbe out
the spotte of synne nor be deliuered from it. But to
the preachynge hereof another thyng yet is requy-
red, euen the holy ghost whome God must sende. He
pynteth in the harte thys sermon and preachynge to
make it fixed and roted in it, for it is moost sure and
certayne that Christ hath done all thys geare, he hath
taken

taken awaye oure synne and ouercomen all, that by hym we myght raigne ouer al, and euen hcre in one heape is all the treasure hurded. Thys treasure we can not get onles the holy goost be gyuen vs whych maye put in oure hartes and myndes to beleue and saye: And I also am of the nombre of them to whō  so greate treasure doth belonge. When we haue ones felte thys, that God hath thus holpen vs and bestowed vpon vs so greate treasure: then the mater goeth well forwarde, neyther can it otherwise be but mans mynde must be rauished wth a pleasure towarde God and lyfte by hymselfe & saye: Oh good father, if thys thy wyl be that thou haste shewed so great loue and suche excedynge kyndnes towarde me I must nedes agayne loue & wth my hole hart and reioyse, and gladly do what so euer thy pleasure is. Then the harte is nomore waywarde nor croked in the meditation of God, it thynketh not to be dyuen downe to hell of hym, as befoze the comynge of the holy goost it thought, when it felte no goodnes no loue no fydeltie, but styll a pace the wythe and indignacion of God. Now therfoze whyle the holy goost prynteth into the chysten māns harte howe he hath God hys mercifull and gracious Lorde, it is a pleasure for hym for Gods sake boldly to execute and suffre any maner of thynge. After thys wyl thou shalt learne to knowe the holy goost and hys office whych is to distribute & greate treasure Christ and al that in hym is whych is, gyuen and declared vnto vs by the Gospell to thintent thou mayest put hym into thy harte to make hym thyne owne good. Hythereto I haue declared vnto you, the hystorie of the
tije

On wytsondaye.

the holy goost. Now what we shall do in it, we shall knowe further in the gospell. Thus sayeth Christ

Yf a man loue me he wolle kepe my saynge, and my father shall loue hym.

Charite
is the
frute of
fayth.

As good people here ye maye se (as I haue often tymes preached vnto you) that the frute of fayth is charitic, whych thyng can not be denyed. For charitie oꝛ loue perfourmeth and doeth euen of the owne accorde all that euer scripture comaundeth. And thys doth saynt Paule declare Gal. v. He that loueth his neyghboure hath fulfilled the lawe. Wherfore they that haue not fayth and charitie, do not fulfill the lawe, albeit they seme in outward appearaunce to perfourme all the woꝝkes of the lawe. The woꝝde whych Christ preacheth he sayeth is not hys woꝝde but hys fathers woꝝde declarynge herby & nothyng ought to be added noꝛ taken awaye from it. And these thynges (sayeth Christe) concernynge as well your loue towarde me, as the keepynge of my woꝝd haue I spoken vnto you, beyng yet present & dwellyng amonges you. But that same comforter of whome I haue made so muche mencion vnto you, I meane the holy goost, whose feate and offyce shal be to sanctifye & lyghten you vnto all trouthe, which holy goost my father shall sende in my name that is to saye for my cause, he shall teach you altogether & shall put you in remembraunce of all that euer ye haue herde of me. Thou wolt saye vnto me. Whye knowe not the disciples all befoze, whyche were so longe tyme with Christe? I answer, that & disciples ought nedes to haue bene taught by the holy goost, for wythout hym they were yet imperfekte and carnall

A que-
stion.

nall, for they vnderstode neyther Chyestes glorifica-
cion by the crosse nor yet hys raygne or kyngdome.
Wherfore they neded the holy goostes teachyng, &
is to saye, hys sanctifyenge and makynge the thyn-
ges lyuely in them whych they had lerned of Chyist
for his disciples were as yet but (litera) they percey-
ued not the thynges that were of the spirite of God,
and therfore they neded the holy goost to quyen
them, accordyng to the sayenge of saynt Paule.

The letter sleeth, but the spirite quickeneth. Ye may
not then vnderstande by thys worde (teach) that the
holy goost shal set abroch a new doctrine that Chyist
had not taught before, but ye must vnderstande by
it that the holy goost shal interprete the doctrine al
ready taught by Chyist and declare it to the spiritu-
all vnderstandyng. And therfore Chyist expouneth
hymselfe and sayeth he shal put you in remembraunce
of al the thynges that I haue shewed you. So that
ye can not gather hereby that his holy goost shal adde
any thyng to Chyistes doctrine, as the wycked pa-
pistes do wyckedly gather. It foloweth.

docebit

Peace I leaue wyth you, my peace I gyue vnto
you, nor as the world gyueth, gyue I vnto you &c.

My frendes what is Chyistes peace? Surely (to
be short) it is nothyng els but the quyet and tran-
quillitie of conscience. Thys peace the worlde can
not gyue, mans traditions can not gyue, mans owne
voluntary workes can not gyue, no murther, no adu-
lterage, no popish pardons, no pardon breues, no
relyques, breifly no suchly thyng can gyue thys pea-
ce of conscience. It is only Chyist that can gyue us

The pe-
ace of
Christ.

On Pentecost daye.

thys peace whan we spiritually eate hym & drynke hym; that is to saye, when we know wherfoze Christ serueth vs and so suffre hym by true fayth and charitie to entre into oure soules and to dwell wythin vs whych thyng he promyseth vs here in this gospel that he woll do, in case we declare the frute of our fayth and kepe hys worde.



Furthermoze ye shall obserue (good people) in thys gospel, that Christe here shewed hys disciples that he must go awaye from them, but yet he sayeth he woll come agayne. But I praye you when cometh Christ agayne vnto vs? Surely he cometh agayne, when he sendeth hys worde and hys spirite vnto vs. For loke where the worde is and there is Christ moost presently. So in an other place he sayeth: Lo I am wyth you euen to the ende of þe world. Finally where Christ sayeth that the father is greater then he, ye shall vnderstande, that Christe otherwhyles speaketh as a man, otherwhyles as God, whych thyng oughte diligently to be obserued of such as woll studie holy scripture. For that he here sayeth: My father is greater than I, ye must referre it to hys humanitie. But of hys diuinitie in an other place he speaketh in thys wyse. I and my father be one. And now sayeth Christ callynge backe hys disciples to hys worde whereby they myght comforte themselves after hys departure, I haue tolde you of it before hande, to thintent that whan it is come to passe ye myght beleue that I wollesurely come vnto you agayne. Herafter woll I not speake much vnto you, that is to wyt, presently & in person wyth mans voyce. For the prince of this worlde cometh that

Math.
xxviii.

Ioh. x.

Princeps
mundi.

that is to saye, my mortall enemy and yours **Satan**
 the deuell whych treadeth vpon my heile is at hande. **Gen. iij.**
 And he calleth hym the prince of the worlde of hys
 effecte, bycause he comaundeth and ruleth þe worlde
 after hys wyll and pleasure, and draweth it whether
 he woll as he lust hymselfe. But thys prince of the
 worlde thys **Satan** (sayeth **Christe**) hath nought in
 me. As who shulde saye, albeit the prince of þe worlde
 is commyng agaynst me to bitter and worke al that
 euer he can deuise to put me downe, yet sure I am
 that I shall ouercome hym. So he maketh hys dis-
 ciples affrayed in that he telleth them that the prince
 of thys worlde is marchyng forwarde agaynst him,
 but agayne he comforteth them when he sayeth, he
 hath nought in hym. And in these few wordes is ex-
 pressed the pyth of the hole gospel. Wherfore to co-
 clude, of thys victory of **Christ** all we good christen
 people shalbe partakers, in case we beleue accor-
 dyng as in thys Gospel we be taught. And conse-
 quently the holy goost who is the true and only
 comforter in al troubles and affliction shal

make hys mansion and abode wythin

vs, and put vs in mynde of all

Christes wyll and plea-

sure, to the glorie

of **God** the

father

of heauen

and hys only be-

gotten sonne **Christ** Je-

sus out **Lozde**. Qui uiuit & reg-

nat in infinita secula. Amen.

On the seconde daye
The Epistle on the seconde daye of Pentecost.
The .x. chapter of the Actes.

Thargument.

How the hepythen receyued the holy goost & were baptised.

Peter opened hys mouth and sayd. Iesus commaunded vs to preach vnto the people, and to testifys, that it is he, whych was ordeyned of God to be the iudge of quicke and deade. To him gyue all the prophetes wytnes, that thorowe hys name who so euer beleueth in hym, shall receaue remission of synnes. Whyle Peter yet spake these wordes the holy goost fell on all them whiche herde the preachynge. And they of the circumcision whiche beleued, were astonnyed, as many as came with Peter, bycause that on the Gentylys also was shed out the gyfte of the holy goost. For they herde them speake wyth tonges, and magnifye God. Then answered Peter: can any mā forbyd water, that these shulde not be baptised whiche haue receyued the holy goost as well as we? And he commaunded them to be baptised in the name of the Lorde.

The summe of S.
Peters
prechig

God people the summe of saynt Peters sermo
There is, that Iesus Christ whych for hys benefytes and wonderfull vertues that he shewed amon ges the Iues, was crucified; that is to wyt, nayled moost vilanously to the crosse (whych was the moost paynfull and cruell death that the Iues coulde ymagyne) dyd notwithstandinge ryse agayne from death.

death to lyfe and that who soeuer wol beleue in hym
shalbe saued. And he sayeth furthermoze that God
annoynted thys Iesus of Nazareth wyth the holy
goost and wyth power. Wherby he declareth hym
to be the true Messias whych was promysed to the
fathers and of whome the prophete Dauid spake :
I haue anoynted my kinge ouer Zion my holy hyl
He declareth also that Chyestes office is to do good
to all. Now thys resurrection of Chyist he cōfirmeth
both wyth hys owne wytnesse and wyth the wytnes
of all that sawe the thyng wyth theyr eyes. And lest
a man shulde reiecte them as parciall wytnesses by-
cause they were hys seruauntes and disciples, he fet-
cheth out a moost sure recorde of scripture sayenge:
that all the prophetes do testifye of thys Chyist. Spe-
cially lest a man woll fynde rauillacion and say they
cam forth of their owne mynd vncalled to beare wyt-
nes of thys thyng; he addeth that they were com-
maunded and sent by God to preache to the people,
& to testifye that it is thys same Iesus Chyist which
was ordeyned of God to be the iuge of the quykke &
deade. Whych thyng is also an vndoubted artycle
of our fayth. To thys Chyist (sayeth Peter) gyue all
the prophetes wytnes that through hys name who
so euer beleue in hym shalbe saued. And amonges
other, the prophete Esaye who wyrteth of Chyiste in
thys wyse. He only hath taken on hym our infirmi- Esa. liij.
tie and bozne our paynes. The payne of our punish-
ment was layde vpon hym, and wyth hys strypes
are we healed. Surely we haue gone all astray lyke
shepe, euery one hath turned hys owne waye. But
through hym, the Lorde hath pardoned all our syn-
nes.

On the seconde daye

nes. Lo here ye maye se playnly aswell by the woꝛ-
des of saynt Peter in thys place as by thys prophet
Esay how we get remission of synnes by beleuyng
in Christ. Thys doth also saynt Paule in many pla-
ces declare & namely throughe out hys hole epistle to
the Romaynes. whercupon the auncient doctoure
Origene in epist. ad Ro. li. iij. ca. iij. **¶** Origene wytyng, sayth: Man therfoze is iustified
by sayth, whome the woꝛkes of the lawe do nothyng
helpe to ryghtuousnes. For where sayth is not
which iustifyeth the beleuer, althoughe a man haue
woꝛkes of the lawe, yet bycause they be not buylded
vpon the foundation of sayth, albeit they seme to be
good, they can not iustifye the woꝛker, yf sayth be a-
waye whiche is the seale of all that be iustified of
God. Saynt Ambrose agreyng her vnto sayth, that
the redemption of Christes bloude were very byle,
yf iustification whych is done by grace shuld be due
to the merites goynge befoze, so that it shuld be not
the gyfte of the gyuer but the rewarde of the woꝛker.
Also Jerome wytyng vpon the epistle to the Gala-
thians sayeth: None is saued by the lawe, but we be
all saued by sayth. Neyther doth saynt Augustine
disagre from thys, saynge: Our sayth that is to say
the catholyke saythe discerneth the ryghtuous fro
the vnyghtuous not by the lawe of woꝛkes, but by
the selfe lawe of sayth. But what go I aboute to
allege a fewe doctours? All the prophetes (as Pe-
ter here sayeth) Christe hymselfe, all the Apostles
yea all the holy scripture throughe out, all the au-
cient and ecclesiasticall doctours and holy exposi-
tours of scripture do gyue wytnesse to Christe that
through

through hys name whosoever beleueth in hym shal receyue forgyuenesse and pardon of theyr synnes. It foloweth in the texte.

Whyle Peter yet spake these wordes, the holy goost fell on all them whych herde the preaching And they of the circumcision whych beleued were astonnyed. &c.

Brethren ye shall note that Christ was peculiarly promysed to the Iues as he hymselfe also sayeth in the. xv. Chapter of Mathew. I am not sent but to the lost shepe of the house of Israel. Howbeit the callinge of the Gentyls was longe befoze prophecied of by the prophetes, and here also it was opened to saynt Peter by a vision of a sheete sente downe from above vnto hym. And therfoze he began hys sermō on this wyse. Of a trouth I perceyue that there is no respecte of persons wyth God, but in all peop'le he that feareth hym and worketh ryghtuousnes is accepted wyth hym. Now so many as beleued of the circumcision that is to wyt, the Iues not knowyng hereof but beyng ignorant that the Gentyls also were to be admytted to the felowship of the Gospell wondered, whan they sawe that on the Gentyls also was shed out the gyfte of the holy goost, and herde them speke wyth tonges & magnified God. Here ye shal also marke, that this gyft of tonges wherwyth at the sendyng downe of the holy goost the Apostles and other were so indowed that they were vnderstanded of the people of all nacions, is now ceased, but in that meane season the prayse of gods name ceaseth not nor ought not to cease. It foloweth in the texte.

Actu. x.

Then

On the seconde daye

Then answered Peter, can any man forbyd water that these shulde not be baptised whych haue receyued the holy goost aswell as we?

Here ye se mannyfestly (good people) that þe Gentyls by Peters preachynge of gods worde were replenished wyth the holy goost befoze they were outwardly baptysed wyth the water, for wyth the spirit it is playne that they were baptised. Saynt Peter therfoze to confirme them, and as it were to seale them wyth an outwarde sygne, commaundeth them to be baptised wyth water in the name of the Lorde. For baptisme is not only a sygne of mortification and of remission of synnes, but it is also a badge or knowlege that we be receyued into the nōber of the chyldzen of God. Wherfoze as al holy doctours and expositours do agre, there be two maner of baptis-
mes. Now as also saynt Jerome affirmeth, mā only
gryueth the water, but God gryueth the holy goost
wherby the fylthe is washed awaye, and the synnes
of bloude purged. The same Jerome also wrytyng
vpon the Epistle to the Galathians, sayeth in thys
wyse. Yf then they that be baptised in Chryste haue
done on Chryst, it is mannyfest that they whych haue
not put on Chryst, be not baptised in Chryste. For it
was sayd to them whych were counted faythfull &
whych were supposed to haue had the baptisme of
Chryst: Put ye on the Lorde Iesus Chryst. Yf a mā
taketh only thys corporall washyng of water whiche
is sene wyth the eyes of the flesh, he is not clad with
the Lorde Iesus Chryst. For albeit Simō Magus
in the actes of the Apostles had receyued þe washyng
of

what is
baptis-
me.

Jerome
sup Esa.

of water, yet bycause he had not the holy gooste, he was not baptised in Chyist. Wherfore (as I declared vnto you on the Ascensio day) baptisme wythout fayth is as who shulde saye, a paper sealed wythout any wytyng in it. But ye shall alwayes vnderstand that I excepte and speake not of the baptisme of infants or babes. For they (as saint Austine and the other expositours of scripture do full well declare) be saued yf after baptisme they chaunce in theyr infancy to dye, by the fayth of the catholyke church. And furthermoze we saye agaynst the wycked Ana baptistes that the baptisme of chyldren is not bayne but necessarye to saluacion. For no doubt the promyse of saluacion pertyneth also to chyldren or infants. But it pertyneth not to them that be oute of the church where is neyther the worde nor the sacramentes. And here vpon do all lerned men agre. Now therfore (good chrysten people) syth your baptisme woll not serue you wythout faythe, no nor all the workes ye can do, I earnestly exhorthe you that accordyng to saynt Peters declaracion here

for the obteynyng of remission of youre

synnes ye woll fastlye beleue in

Chyist. So doyng no doubt

the holy goost shal en-

ter into your hartes & make

you euen of loue

without compulsion

of lawe, to worke wel to the

gloze of God, and helth of your

soules eternally. Amen.


A. i.

The

On the seconde daye
The goſpell on the ſeconde daye of Pentecoſt.

The.iiij.chapter of Ihon.

Thargument.

 The moost comfortable glad tydynges of
Chriſt is here wonderfully well deſcribed.

Ieſus ſpake vnto a ruler amonge the phariſes.
God ſo loued the worlde, that he gaue hys only
begotten ſonne, that whoſoeuer beleueth in hym,
ſhulde not peryſh, but haue euerlaſtyng lyfe. For
God ſente not hys ſonne into the worlde, to con-
dempne the worlde, but that the worlde through
hym myght be ſaued. He that beleueth on hym, is
not condemned. But he that beleueth not, is con-
demned already, becauſe he hath not beleued in
the name of the only begotten ſonne of God. And
thys is the condemnation: that light is come into
the worlde, and mē loued darkenes more thā lyght
bycauſe theyr dedes were euell. For euery one that
euell doeth, hateth the lyght: neyther commeth to
the lyght, leſt hys dedes ſhuld be reprobued. But he
that doth trouth, commeth to the lyght, that hys
dedes may be knowen, how that they are wrought
in God.

The Goſpell of thys daye, good people, is in ve-
ry dede an Euangell or goſpell that is to ſaye
a glad tydynges. For in fewe wordes it declareth vn-
to vs the ſumme of the Chriſten mans religion.
Fyrſt therfore it ſheweth the cauſe that moued God
to ſende downe hys ſonne to the earth. The wordes
here ſpoken be Chriſtes wordes vnto Nicodemus.

Thus

Thus he sayeth : God so loued the worlde that he gaue hys only begotten sonne that who soeuer beleueth in hym shulde not perysh, but haue euerlasting lyfe. Here ye se that the cause whych moued God to sende Christe to redeme vs was loue and not mangmeryte, as also saynt Austine noteth. And surely the dede selfe declared gods excedynge loue towardes vs in that he sent hys only sonne to delyuer vs out of bondage. For true loue standeth not in fayre wordes and amiable countenaunce or gesture, but in the dede selfe. Nowe the moze mysery we were in before Christes commynge: the greater is his benefyte and the moze bounde be we vnto hym. God (as wyrteth saynt Paule) setteth forth hys loue towardes vs, saying that whyle we were yet synners, Christ dyed for vs. Now Christ hymselfe assureth vs that who so euer beleueth in hym thus sente of the father downe vnto vs, shall not quayle, shall not be confounded, shall not peryshe, but shalbe sure to attayne euerlastynge lyfe. Seynge Christ hymselfe doth assure vs of cuerlastynge lyfe for oure belefe or faythes sake, why shulde we doubt? Why shulde we go aboute to seke heauen by other wayes than Christ appointeth vs? The sentece is vniuersall, all that beleue in hym shall not perysh. Wherfoze let noman thynke hym selfe exempted as vnworthy. Here is no respect eyther to thy worthynes, or to thy vnworthynes. If thou hast faith, thou shalt be sure to be of the chosen company. Only take hede thou mockest not God, & dissemblest not before the face of the worlde, sayeng thou hast fayth, and haue it not in dede. If thou hast fayth in dede, thou must nedes byynge forth the

Rom. v.

On the thyrde daye

frutes of fayth, thou canst not but declare thy faith
wyth woꝝkes of charitie both to God & man, whom
foꝝ God thou canst not but loue as thy natural bꝛo
ther. Yf thou beyst a good tree, thou muste nedes
brynge forth good frute. But a bad tre bryngeth
Math. v. forth bad frute. Chyſte goeth further and sayeth:
foꝝ God sente not hys sonne into the woꝝlde to con
dempne the woꝝlde but to saue the woꝝlde. Here ye
ſe the ſynall cauſe of Chyſtes commynge whyche
was to ſaue that was loſt. Howbeit thys texte is to
be vnderſtande of Chyſtes fyrſt commynge and of
the tyme of grace, ye maye not vnderſtande it of his
ſeconde aduent oꝝ commynge whyche ſhalbe at the
laſt daye, foꝝ thã he ſhal wythout fayle come to iuge
Ioh. v. accoꝝdyng to an other place where he ſayeth. The
father hath gyuen all iudgement to the ſonne. Ne
uertheleſſe in the meane ſeaſon whoſoeuer beleueth
not is already iudged and condemned, wheras on
the contrarpe parte they that beleue can in no wyſe
be condemned. But why is the infidele alreadye
condempned? Bycauſe (ſayeth Chyſte) he hath not
beleued in the name of the onely begotten ſonne of
god. Lo here ye ſe agayne how fayth ſaueth, & lacke
of fayth condemneth. And thys is the condempn
acion that lyght is come into the woꝝlde, and men lo
ued darkenes moze then lyght, bycauſe theyꝝ dedes
were euyl. Who is thys lyght? Chyſt. Who is þ dar
Ioh. i. kenes? The woꝝlde. The lyght then thyned in þ dar
kenes, and the darknes dyd not comprehend it. Do
not men loue ſtyll darkenes moze then lyght? Had
they not rather walke in theyꝝ owne fanſeys & wyl
woꝝ-

woꝝkes then in Chyſtes doctrine: Alacke foꝝ pytie.
 Yea though the lyght neuer ſo much ſhynne, though
 the Goſpell be neuer ſo much in the hande, yf Chyſt
 by hys holy ſpिरितe do not teache the, thou arte ſtyll
 but darkenes, and why ſo: foꝝ thou loueſt ſtyll dar-
 kenes better than the lyght, foꝝ thy dedes are euell,
 and therfoꝝ thou muſte nedes conuince and damne
 thy ſelfe of infidelitie. It ſoloweth. Foꝝ euery one
 that doth euell hateth þe lyght, neyther woll he come
 to the lyght that is to ſaye to Chyſt and hys woꝝde
 leſt the bryghtnes of the lyght ſhuld reþroue his de-
 des. Thys is the cauſe (good people) why theſe pa-
 piſtes are ſo loth that the ſcripture of God ſhulde be
 redde of you laye people, leſt ye myght happen to eſ-
 pye theyꝝ hypocrisie and crafty iugelynge agaynſte
 Chyſt and hys trouth. Foꝝ ſcripture is the rule oꝝ
 touchſtone wherby ye maye eaſely trye and diſcerne
 the chaſſe from the coꝝne, the chalke from cheſe,
 that is to ſaye, hypocrisie from true religion.
 They haue (good people) longe holden you in igno-
 raunce and in blyndenes to auaunce them ſelues
 and to raygne lyke kynges ouer you, contrary both
 to gods lawe and mans lawe. Wherfoꝝ I blame
 them the leſſe though they hate ſcripture, whych diſ-
 cloſeth theyꝝ hypocrisie and vſurped authoritie, leſt
 (as Chyſte here ſayeth) theyꝝ dedes ſhulde be rebu-
 ked and reþroued. But he (ſayeth Chyſte) that
 doeth trouth, cometh to the lyghte, that hys dedes
 may be knowne, bycauſe they are wrought in God,
 as who ſhuld ſaye. He that is iuſtified & declared a
 good perſon by hys fayth whych he hath in me & foꝝ
 D. iij. Decla-

On the seconde daye

declaracon therof doth the truth that my worde moueth hym to do, and worketh not after hys owne faſey, thys man commeth to the lyght, that is to wyt, he gladly ſuffreth hys workes and procedynges to be tryed and examined by the rule of my worde, by cause they be done in God and be godly workes.

Math.
xxiii.

Where as contrary wyſe the hypocryte doth ſo much abhorre from the iudgement of my worde, that he fleeth by all meanes he can from it, & woll ſuffre none other to loke vpon it. He woll neyther enter into the kyngdome of heauen hymſelfe nor yet ſuffer others that wolde enter. Such perſons vnder pretence of holynes haue longe ſhut vp the kyngdome of heauen from many men. But now thanked be God y^e lyght hath ſomewhat ſhone agayne. Wherefore good people let vs not hate thys lyght and loue darknes ſtyl as we haue done in tymes paſt, whan we were deceyued by the ſuglynges of theſe papistes. Let vs beleue in thys Chriſte ſente downe from the father of heauen to redeme vs. And yf gods worde be true we ſhall ſurely be ſaued and raygne wyth hym in heauen, worlde wythout ende. &c.

The Epistle on the thyrde daye of Pentecoſt.

The .viij. chapter of the Actes.

Thargument

Peter & Ihon be ſent into Samaria, where after baptiſme the Samaritanes receyued the holy goſt.

When the Apoſtles whyche were at Ieruſalem hearde ſay, that Samaria hadde receyued the word of god, they ſent vnto them Peter and Ihon whyche when they were come downe, prayed for them

them, that they myght receaue the holy goost. For as yet he was come on none of them: but they were baptysed onely in the name of Christe Iesu. Then layed they theyr handes on them, and they receaued the holy gooste.

Thys lesson (good people) is taken forth of the eyght chapter of the Actes of thapostles, for a moze perfyte vnderstandynge wherof, ye shal know that in the selfe chapter a lytle befoze it is shewed, how S. Philip thapostle entered into a cytie of Samaria and preached there to the Samaritanes the glad tydinges of our Sauour Christ Iesu, how he beyng the sonne of God came downe for the redempcion of mankynde. Thys his preachynge he dyd also confirme wyth myzacles. For (as the texte also declareth) the vncleane spirites cryenge wyth loude voyce came out of many that were possessed of them And many take wyth passeis and many that halted were healed. Now the people gaue great hede to the thynges whych Philip spake. And assone as they gaue credence to Philips preachynge of the kyngdome of God and of the name of Iesu Christe, they were baptised both me and weimen. Here ye se (good people) how the Samaritanes whych were Hethen persons yea and such persons as the Iues whyche were the peculiar and proper people of god toke for very contempte and hyle persons, receyued the gospel of Christ forthwyth at the preachynge of saynt Philip and were by and by baptised. Thus farforth are the Samaritanes brought. Now the lection red in the church thys day goeth further and sayth, that
whan

On the thyrde daye

When the Apostles whiche were gathered together at Jerusalem herde say that the Samaritanes had receyued the worde of God, they sent vnto the Peter and John, whiche when they were come downe from the hyghe cytie of Jerusalem thither vnto the they prayed for them, to thintent they myght receiue the holy ghoſte. For as yet the holy ghoſte was not come on none of the, onely they were baptized in the name of Chriſt Jeſu. Chā layde theſe two Apoſtles theyr handes vpon þ Samaritans, and anone they receyued the holy ghoſt. This is the hiſtoꝝy redde in the church as thys daye. But now my frendes what frute and proſp̄te ſhal we beare away of this leſſon: What is here to be gathered? Nothyng: Yes truly

Ro. xv.

for there is nothyng wyrtten, ſayeth S. Paule: but it is wyrtten for our learnynge, that by patience and conſort of ſcriptures we ſhuld haue hope. Fyꝛſt ther foze ye ſhall note howe glad the Apoſtles were to heare, that theſe Samaritans were turned to the Goſpell of Chriſte, and they were not only glad, but alſo carefull for them, leſt they myght happen to go backe agayne to theyr olde baguage and blyndnes. And therfoze in all haſt they ſent theſe two Apoſtles Peter and John to confirme and ſtrengthen theyr faith. Here we be taught what þ office of true & good Apoſtles, yea of all good Chriſten men is. For we ought in lykewyle to be carefull for oure bꝛethꝛen þ they maye be broughte to the perfeſte knowlege of gods worde. And namely ſuche as call them ſelfes Apoſtolicall perſons and Apoſtles fellowes & ſuccellours (as the byſhoppes of Rome do) oughte in this behalfe to folow theꝛeple of thapostles charite.

But

But they do cleane contrary, they rather plucke me from the Gospell, then allure them vnto it.

Seconde, ye shall note, that befoze the resurrection of Christe, when as yet the Iues and Gentyles were not ioynded together by all one sayth, the Apostles were forbydden to entre into the cyties of the Samaritanes. But after the resurrection, whē they were bydden for the spredynge abrode of the gospell to go into all partes of the worlde, then that former commaundemente whiche was but tempozall and whyche dyd serue but for a tyme, was taken awaye and celled.

Thyrddly, in this hystoꝛye ye shall marke, that the Samaritanes receyued forthwyth the holy ghoste as sone as they beleued and were baptized. For assuredly true and perfecte baptisme can not be without the holy ghost. Furthermoze it is not possible that sayth can be in that person where the holy spirite of God dothe not inhabite, as many places aswell of scripture, as of auncient fathers do wytnesse. Yea S. Austyn affirmeth playnly in his booke, de presentia dei, that the holy ghost dothe dwell and inhabite in infantes oz chylde & be baptized. wherfoze howe muche moze is he resident and abydynge in persons of age and discrecion which haue sayth and be baptized. So it is no doute, but these Samaritanes at the preachyng of S. Philip receiued the holy ghost, excepte perchaunce ye woll saye, that S. Philippes preachynge had lesse vertue and efficacie in it, then the preachynges of thother Apostles had, whyche in no wyse is to be graunted. But peraduenture ye woll meruaile then, howe it is that it followeth in

Math. x

Austine

Questiō

R. i. the

On the thyrde daye

the hystorye red in the Churche this daye, that after
the Samaritanes had receyued the worde of God,
the holy Ghost as yet was not come on none of the.
And therfore the Apostles eue for that purpose sent
Peter and Johan, whiche prayed for them that they
myght receyue the holy Ghost. My frendes, what
shal we say to this? Dyd the Samaritanes receyue
goddess worde, dyd they beleue, were they baptised,
and yet were they voyde of the holy ghost. Howe ca
this be: Chryste hym selfe sayeth, he that beleueth &
is baptised shall be saued. But onles a man be re
nued with the holy ghost, he can not be saued, as the
same Chyyst also testifyeth in the thyrde Chapter of
John. wherfore it must nedes folowe that the Sa
maritaynes had receyued the holy ghost, forasmuch
as true baptisme can not be without the holy Ghost
Howe than sayth S. Luke here that the holy ghost
was not yet come on the Samaritanes. To this
doubte I answered in fewe wordes, that this texte in
this place that the holy Ghost was not yet come v
pon them, is to be vnderstande not of the substance
of the spirite or holy Ghoste, but of those manifest
and notable gyftes of the holy Ghost. They had the
holy Ghost to comforte them, and to lede them to al
trueth necessary to their saluacion, but they had him
not yet to do miracles and speake straunge tonges
as in the primatyue Churche they had for the con
firmacion of Chrystes doctrine. Neyther is it at this
daye necessarye, the Gospell beinge nowe stablyshed,
that men shuld haue suche wonderfull gyftes of the
spirite. wherfore good chrysten people I exhorthe you,
and

mar. xvi

The so
lution.

G

and in the name of Christ I requyre you, that accordyng to the exemple of these Samaritanes here, ye wol laye downe your supersticion and blyndnes of harte, wherin ye haue wandered, and wyth glad mindes receyue the worde of God, accordyng to youre profession and promyse whych ye made at the fount stone, and put on Christ, renouncynge þe worlde, the flesh, and the deuell wyth stedfast and earnest fayth. And no doubt ye shalbe endowed wyth þe holy goost who in all your trouble and afflictions shall cōfōrte you and directe you in youre waye to heauenwarde where is our dwellynge place prepared wyth the father, sonne, and holy goost. To whome be all glōrye wythout ende. Amen.

The gosspell on the thyrde daye of Pentecost.

The. x. chapter of Ihon.

Thargument.

Christ is the true shepeherde.

Iesus sayd vnto hys disciples. Verely verely I say vnto you: he that entreth not in by the dore into the shepefolde, but clymmeth vp some other way, the same is a thefe and a murtherer. But he that entereth in by the dore, is the shepherde of the shepe: to hym the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and he leadeth them out. And whan he hath sent forth hys owne shepe, he goeth before thē and the shepe folowe hym, for they knowe hys voyce. A straunger wyll they not folowe, but wyll flee from hym: for they knowe not the voyce of straungers. Thys prouerbe spake Iesus vnto them; but they vnder-

R. ij. stode

stode not what thynges they were whych he spake vnto them. Than sayd Iesus vnto them againe: Verely, verely, I saye vnto you : I am the dore of the shepe. Al(euen as many as came before me) are the ues and murtherers : but the shepe dyd not heare them. I am the dore: by me yf any man enter in, he shalbe safe, and shall go in and out, and fynde pasture. A these commeth not but for to steale, kyll, and to destroye. I am come that they myght haue lyfe, and that they might haue it more aboundauntly

In the Gospell of thys daye (deare frendes) our sauiour Christ declareth hys owne propertie or office and he setteth out vnto vs the credyngge loue and kyndnes whych he beareth to mankynde by a very proper and feate parable or similitude, whereby he resembleth hymselfe to a good shepeherde, and the false preachers or prelates to theues and murtherers. Certaynly all false doctours, all false prophetes, all proude pharisees that woll iustifye themselves by theyr owne workes and all hypocrites be here wonderfully touched. And why? Because they entre not into the shepefold by the dore, but clyme by an other waye. What call ye clymmyng by an other waye? Surely it is to seke forgynenes of thy synnes, ryghtuousmakynge, and euerlastynge lyfe by other meanes then Christ (whych is the waye, the trouthe, and the lyfe) hath taught. Wherefore yf thou enterest not in by the dore, that is to saye by Christ, but an other way, I meane yf thou wylt iustifie thy selfe and promysse thy selfe soule helth, bearynge thy selfe

Io. xiiij.

self bold of thyn own proper workes, & not cleauing
to the mercy of God (accoordynge to the temple of the
publtane) nor dependynge vpon the merytes of
Christes passion, art thou not, trowest thou, by Chri-
stes owne iudgement and sentence here, a thefe and
a murtherer? But what a greate thefe art þy if thou
also teachest other folke to thynke þy same that thou
doest? By me, sayeth Christ, he that entereth in, shal
be sauēd. But what is thys shepefolde that he spea-
keth here of? surely the shepefolde is the church, it is
the congregacion and assemble of Christen people.
He that wol entre into thys congregacion, into this
church, into the holy communion and felowship of
christen persons any other wayes than by Christ, he
is a thefe and no christian person. He that also woll
teache any other doctrine in Christes churche than
such as Christ hath taught, is no pastoure, no bys-
shop, no true shepeherde, but a thefe rather, a mur-
therer, a wolfe. And it is much to be feared, lest there
be at thys daye many mo wolues and theucs, than
be true herdmen & feeders. I saye I am soze afrayed
lest the prophecye of saynt Dauid be yet still very-
fyed & in force in christendome. For whan S. Paule
shulde departe from Ephesus, and knele by the spi-
rite of God, that his death approached, he called toge-
ther the prestes or elders of the congregacion and a-
monges other wordes he sayth thus. Take hede vñ
to pour selues and to all the flocke. wherein the holy
goost hath made you byshops that is to saye ouersee-
ers, to fede or guyde after the maner of good shepe-
herdes the church of God, whych he hath purchased
wyth hys owne bloude. For I am sure of thys, that

Act. xx.

It. iij. after

On the thyrde daye

after my departyng shal greuouse wolues enter in amonges you, not sparyng the flocke. But who is the porter of thys shepefolde whych openeth & doze to the good & faythful shepeherde of Christes flocke?

☞ Surely it is þe holy goost, for he openeth vnto hym the scriptures of God, he leadeth hym into al trouth And hys shepe, that is to say, his paryshners, heare hys voyce, and he calleth hys owne shepe by name; accordyng also to the counsaile of Salomon in his prouerbes, where he sayeth: Se that thou know the nombze of thy catell thy selfe, and loke well to thy flockes. Moreover thys good shepeherde, this good curate, thys byshop, thys ouerseer goeth befoze hys shepe and hys shepe folowe hym. What is thys to saye? Truly he that is a good byshop, a good pastoure, and curate woll make himselfe comfzrmable to hys doctrine, he wol leade them the waye, that by hys steppes and good exemple of lyuynge, they may walke in Christes groundes and pastures. He woll not playe the crabbe fysh whych wolde haue taught her doughter to go streyght, but wold not leade her the waye her selfe and teach her by her exemple how to go, as it is in Esopes fables. I am afrayed we haue many crabbes. Saynt Paule wold haue a byshop & is to saye an ouerseer or curate to gyue good exemple of lyuynge hymselfe and to haue a good & honest reporte of straungers, lest hys lyuynge be a flaunder to his doctrine. So doyng, hys shepe shal folowe hym, and shal knowe hys voyce. For assuredly, they that be godly persones woll knowlege none for theyr shepeherde, but such as teache gods worde True teachers of Christes Gospell be easely discerned

Prouer.
xxvij.

i. tim. iij
Tit. ij.

ned

ned of good churche men. And agayne the good chur-
 chen me be easily discerned and known of true prea-
 chers. Thys proverbe or parable nakedly and vnap-
 plyed spake Iesus to hys disciples. But they vnder-
 stode not what thynges they were whiche he spake
 vnto them, and no maner. For (as saynt Paule
 sayeth) the flesh perceyueeth not þe thynges þe goost
 ly. The disciples were as yet but carnall. And ther-
 fore our Saviour Christ like a good master decla-
 reth vnto them the meanyng of hys parable, & say-
 eth, that he hymselfe is the doze of the shepe, by hym
 who soeuer entreth in, shalbe saved and shal go in &
 out and fynde pasture, as who shulde saye, whether
 so euer he turneth hym, whither so euer he casteth
 hys eyes, he shal fynde that shalbe for the behoufe
 and edificacion of hys flocke, bresley to speake, God
 shalbe wyth hym, the holy goost shal prompt hym
 and put hym in mynde of such thynges as he ought
 to teach hys parsoners and flocke that is comyn-
 ted to hys charge. But (sayeth Christe) as many as
 came before me are theues and murtherers, and the
 shepe dyd not heare them. Here doth our Saviour
 Christ shewe vs the difference betwene the doctrine
 of the true preachers and the doctrine of heretikes,
 of false prelates, & hypocrites. Nowe, they go before
 Christ whych beare not Christ with them, and which
 woll seme wylf rather than Christ, as Peter dyd when he
 rebuked Christ because he sayd that he shulde suffer
 death. And therefore Christe called hym Satan. and
 bad hym come after hym. Therefore marke the diffe-
 rence of Christ and of the false Apostles. Christe is
 the preacher of grace, the pseudapostles preach mā-
 merites.

Mat xvi

Ioh. i.

On the thyrde daye.

Ioh. viij. merytes. Christ is carefull for the sode of hys shepe,
the false Apostles seeke theyr owne lucre and gaynes
Christ seketh the glorie of the father, the false Apost
Ioh. xi. les steale from God hys glorie. Christe quickeneth
wyth hys worde, the false Apostles kyl mens soules
wyth wycked doctrine. For the these cometh not but
to steale, to kyl, and to destroye. Hitherto I haue
brefly and playnly declared the parable of the shepe
herde. Now it shalbe your partes (good people) so to
acquaynte poure selues wyth gods worde, that ye
maye knowe the voyce of the shepeherde from
the voyce of the thefe and murderer accor=
dinge to our Sauour Christes wor=
des here. So doyng ye shall at
laste be conducted to the
moost swete & plea=
saunt groun=
des of the
lyuinge,
and
shall syt
wyth Abraham,
Isaac, and Jacob, and
wyth the aungels in heauen,
where ye shall se God face to face
and haue fruition of all ioye
wyth God. To whome
be al honour and
glorie worlde
wythout
ende.
A M E N.

The

On the.iiij.daye of Pentecost. Fol.lxviij.

The Epistle on the.iiij.daye of Pentecoste, that is
to saye, on the wednes daye in wytsowewe.

The.ij.chapter of the Actes.

Thargument

The sermon of saynt Peter, conteynyng the
prophete of Iohel.

Peter stepped forth wyth the eleuen, and lyft vp
hys voyce, and sayd vnto them: Ye men of Iu-
rye, and al ye that dwell at Ierusalem, be thys kno-
wen vnto you, and wyth your eares heare my wor-
des. For these are not droncken as ye suppose, se-
yng it is but the thyrde houre of the daye. But thys
is that whych was spoken by the prophete Iohel:
And it shall be in the last dayes, sayeth God: of my
spirite I wyll poure out vpon all fleshe. And your
sonnes and your daughters shall prophceye, and
your yonge men shal se visions, and your olde mē
shall dreame dreames. And on my seruauntes, and
on my hande maydens I wyll poure out of my spi-
rite in those dayes, and they shall prophceye. And
I wyll shewe wonders in heauen aboue, and tokēs
in the earth beneth, bloude, and fyre, and the vapor
of smoke. The Sonne shalbe torned into darckenes
and the Mone into bloude, before that greate and
notable daye of the Lord come. And it shall come
to passe, that who soeuer shall call on the name of
the Lorde, shalbe saued.

In the lesson of thys present daye (good Chyristen
people) is conteyned the ryght godly sermon of
holy Apostle saynt Peter, wherein he soberly, coldly,

Si. and

On the .iiiiij. daye of Pentecost.

and lernedly maketh answer and defense to the vnreuerent talkynge and hurly burly of the people of all nations whiche when they herde Christes disciples speake wyth new tonges the great workes and wonders of god, were partly abashed and wondered therat, and partly gested vpon them and sayde they were dronken and full of newe wyne.

Erasim⁹
in para-
phraſi.

Saynt Peter therfore which of a fysher man is now become a great byshop and pastoz ryseth vp, not alone yet, but the .xi. apostles standyng vp wyth him, lest (as Erasmus doth full well note) he myght be thought to vsurpe any tyrannye or raigne ouer hys felowes. He only spake þe wordes, but he spake them in the name of all hys felowes, euen as he alone dyd also before Christes passion in the name of al his felowes confesse Iesus Christ to be the sonne of the lyvinge God. Who wolde haue thought that so simple a creature and that a fysher man shuld haue had suche audacitie ones to haue loked vpon so great a multitude. Oftentimes great Oratours when they byynge theyr oration that they haue longe studied for before, to speke in a great audiere of people or before a great ruler, chaunge colours, be astōnyed & bitterly disinayed. Truly thys was that heauenly drunkennes whych they had caught of that heuenly cup wherof the prophete sayeth. Calix meus inebrians q̄ præclarus est. Thys fysher man I saie stode before so great a multitude, he toynded to hym in comission the eleuen Apostles, not to ayde hym but to accompany hym, he fixed hys eyes vpon the people whych were vnknownen vnto hym, he lysted vp hys voyce and wythout any premeditation at al, he spake vnto

to

On the.iiij. daye of Pentecost. . Fol.lxviij.

to them accordynge as the Lorde had commaunded hym to do. Neyther speaketh he for himselfe, but beyng the Shepherde he defendeth the flocke, whiche thynge he doth not wyth humane craft or eloquence, but wth the ayde of holy scripture. Nowe þ^e hole multitude awayteth to heare what he wold saye. Let vs al so attende, for asmoche as these thynges be spoken to all. First after he hadde ones wyth mouynge hys hande assuaged the murmurynge of the people, he beganne wyth such a prophete as myghte make them attente and desyrous to heare wythout any rhetorick flattery at all.

O ye men (sayeth he) of the Iuysh nation, whome it behoueth not to be ygnoraunte of the lawe and of the prophetes and namely you which be inhabitantes of the cytie of Ierusalem where the heade of our religion and knowlege of the lawe is. Ye haue cause perchaunce to wonder, but ye haue no cause to sklauder. Wherfore so many of you as be here, geue attentive eares a lytle whyle vnto me, and knowe þ^e matter as it lyeth. For it stande you all vpon so to do. For these men of Galilee whome ye se here wyth me be not dronken nor full of new wyne, as some of you thinke. Neth^r it is now moornynge & but þ^e thyrde houre fro the sonne rysynge, at whiche tyme nomā is wont to be dronke. But in these men ye se now the thyng accomplished whiche God longe ago promplyed by Iohel hys prophete shulde come to passe. Harken to the prophete, and consyder whether the thyng be fulfilled or not. Sklauder not, because ye se a thyng vntowant, but receyue rather the grace whiche almyghty god offereth vnto you. For Iohel beyng

The oration of Peter.

Iohel. ij

¶ ij. inspired

Erit in
nouissi
mis die
bus.

On the.iiiij. daye of Pentecost I am
inspyred wth the holy goost and seynge, that the ty
me shulde come that God whych at sondry tyines be
fore had unpardoned hys spirite to Moyses and to ma
ny prophetes for your cōforte and instruction wolde
ones at laste when hys onely begotten sonne shulde
come, poure out moost plentefully the same spirite
not vpon one or two(as hertofore) but vpon all na
tions of the worlde euen as many as wth syncre
fayth shulde receyue thys glad tydynges whyche at
hys cōmaundement we byynge now vnto you: thus
uttered the heuently prophete. It shal come to passe
in the last dayes, sayeth the Lorde. I shal poure out
plentefully of my spirite vpon all flesh, and sodenly
your sōnes and your daughters shal prophete and
your yonge men shall se visions; and your olde per
sons shall dreame dreames. And truly vpon my ser
uañtes & my handmaydens I shal poure out of my
spirite and they shal prophete. And I shal gyue wo
ders in heauen aboue, and tokens in earth beneth,
bloude and fyre, & the vapoure of smoke. The sonne
shalbe conuerted into darkenes and the moone into
bloude, before that great and renowned daye of the
Lorde come. And whosoever shall call on the name
of the Lorde shalbe saued. Thys my frendes hath
prophete Iohel so longe ago propheted vnto vs.
And hether to goeth the lesson of thys presente daye
whyche conteyneth the fyrst parte of S. Peters ser
mon. Now as touchynge the fyrste parte of Iohels
prophete concernynge the sendynge downe of the ho
ly goost after such a plentifull sorte, the scripture tea
cheth vs that it was fulfilled aboute thys tyme of
pentecost, as in our sermons before we haue fully

On the .iiij. daye of Pentecost. Fol. lxi.

at large declared vnto you, And as for the rest of the propheticke concernynge the great calamitie and terrible tokens that shall come agaynste domes daye, there is no doubt but it shall come to passe, as our sauour Christ hath also certified vs. But my fren-
des let vs be nothyng dismayed nor troubled wth the remembraunce of this dreadfull tyme, whych no doubt yet approacheth nere and shall steale vpon vs or euer we be ware, we knowe not how sone. Onely let vs do as the prophete teacheth vs here, & we shall not neede to feare. Let vs call on the name of J^{h} Lorde and we shall be saued. Let vs thā in al our aduersitie woo, and trouble, yea and also in our welth, prosperitie and felicitie remember God, loue God, prayse God, call on God with fayth. But let it be such fayth as shall worke by charitie. Let it be a lively fayth & no deade fayth, that make byynge forth good workes. If we thus do, we shall not neede to feare these terrible tokens, but we shall sure to be translated from this miserie vnto immortall ioye wth God.
To whome. &c.

Math.
xxvij.
lu. xxiij.

The Gospell on the .iiij. daye of Pentecost.

The .vi. chapter of S. Iohn.

Thargument.

Christ teacheth vs here J^{h} onles we be renewed by the holy goost, we can not come vnto him.

Iesus sayd to hys disciples, and to the company of the Iewes. No man can come to me, excepte the father whych hath sent me, drawe hym: And I wyll rayse hym vp at the last daye. It is wrytten in the prophetes: and they shall be all taught of god.

Euery

On the.iiij.daye of Pentecost.

Euery man therfore that hath herde, and hath learned of the father, cōmeth vnto me. Not that any man hath sene the father, saue he whych is of god: the same hath sene the father. Verely, verely, I saye vnto you: he that putteth hys trust in me, hath euerslastynge lyfe. I am that bread of lyfe. Your fathers dyd eate Māna in the wyldernes and are dead. This is that breade whych cōmeth downe frō heauen, that a man maye eate therof, and not dye. I am that lyuynge breade whych came downe from heauen. Yf any mā eate of thys bread, he shal lyue for euer. And the breade that I wyll gyue, is my flesh which I wyll gyue for the lyfe of the worlde.

In thys Gospell (good people) our sautour Christ makynge answer to the murmourynge of þe people agaynst hym, bycause he sayd he was the breade of lyfe, and declarynge that they thoughtes coulde not be hyd from hym, expouneth and also fortifyeth the worde þe he spake, sayenge vnto them, þe they had no cause to murmoure amonges themselves of the thyng þe he spake. For therfore hys worde dyd not synke into theyr myndes bycause of theyr imbecileue Seynge, they saw not: and hearyng, they herde not: & beyng present they were absent. Whosoever cometh to Christ shall attayne euerslastynge lyfe. But there is no waye to come vnto hym but by fapth.

Thys fapth is not lightly had, but cōmeth by the inspiration of the father, who lyke as by þe sōne he draweth mens myndes vnto hym: so by secreete inspiracions of fapth he draweth them to the soune. He be-
floweth

Nemo
potest
venire
ad me.

sheweth not so great a gyfte but to suche as be wyl-
 linge & greedy. Whosoever then shall merite by hys
 prompte wyl & deuoute mynde to be drawen of þe fa-
 ther, the same shall attayne by Christ to euerlasting
 lyfe. For our sauour Christ shall also rayse þe deade
 to lyfe agayne in þe last dape. A great thyng taketh
 he that beleueth Christ, but without the helpe of the
 heuēly father, he can not do it. Yet neuertheles they
 are not excused bycause they be not drawen. For the
 father as much as in hym is coueteth to drawe all.
 He þe is not drawē, is in fault himselte, bycause he w-
 draweth hymselfe frō hym þe wolde drawe hym. Hu-
 mane thynges be lerned w- humane studye, but this
 heauenly lernynge is not percepued, onles þe secrete
 inspiracion of the father maketh hym an apte & tea-
 chable harte. And this is it þe longe sythens was pro-
 phecied of the prophetes to come to passe. And they
 all shalbe taught of God. But the desyre of thys
 worlde do make many vnapt. I say it is the gyft of
 god, but the indououre must be ours. A mā heareth
 w- hys bodely eyen Christes wordes in bayne, onles
 he heare w- in fyrst þe secrete voyce of þe father, whych
 breatheth the mynde w- an insensible grace of fayth.
 For god is a spirite & is neyther herde nor sene, but
 of spiritual persons. Many haue sene & herd Christ
 to theyr damnation. And albeit the Iues boasted þe
 god was both sene & herde of. Moles & of þe prophe-
 tes: yet no mortall mā euer sawe or herde god as he
 is. For thys is only graūted to the sonne of mā our
 sauour Christ. Let vs then shake of the care of this
 lyfe and not so moch seke for the bread whereby our
 bodyes be fedde, as thys breade whych giueth euer-
 lastyng

Esa. liiij

On the .liij. daye of Pentecost.

lastynge lyfe. We counte the olde fathers happye
whych dyd eate Manna, yet thys Manna preserued
Austine. them not from death, and why? Not bycause Man-
na was euyll (sayeth saynte Austine) but because of
theyr euyll eatynge. Chyste is the breade whych des-
cendeth from heauen, whych is signified by Man-
na. He that eateth of thys breade, shal lyue for euer.
But ye wol aske who thys is? Saynt Austine answer-
eth in thys wyse: He that is in þe vnitie of Chyestes
Augu. bodpe, that is to wytte, in the felowshipe of the chy-
de ciuiz sten mēbres: the sacramēte of whych bodp all sayth-
tate dei li. xxi. full persones be wonte to receyue, when they cōmu-
cap. xxv nicate at the altare & come to gods boorde, doth truly
eate the bodpe of Chyste, and drynke the bloude of
Chyste. Nowe therfore let vs by all indēuours we
cā, make ourselues mete and apte to receyue þe holpe
spirite of god, wherby we maye be drawen to Chyst.
Let vs also take parte of hys passions, and folowe
the cōuersation whych he had in hys fleshe. Whych
Austine. thynge (as s. Austine & others expoune thys
Bernard place) is to eate hys fleshe and drynke hys
bloude. To whome wyth the father
and holy goost be all glorie.

A M E N.

Printed at London by Richard Ban-
kes, and are to be solde in Fleetstreet
at the sygne of the whyte Hart.

Cum priuilegio ad imprimen-
dum solum.

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